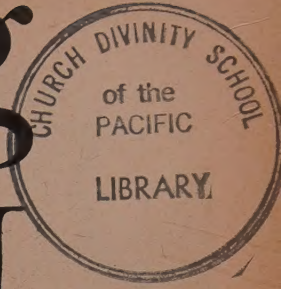


The Living CHURCH



May 24, 1959

25 cents



Special Report:

THE CHURCH IN JAPAN

Fireworks over Tokyo:

Soaring lights in a dark sky symbolize both opportunities and difficulties in the mission to a great nation [page 26].
from Consulate-General of Japan, N. Y.



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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words. (Most letters are abridged by the editors.)

The Executive Assistant

Today's mail brought THE LIVING CHURCH [L.C., May 10] announcement that Warren Turner of Alexandria, Va., has been appointed to be executive assistant to the Presiding Bishop, and an editorial about the difficulties of this new position.

I have known Warren Turner well for ten years, and hasten to advise that in my opinion, the Church is most fortunate in the choice of this fine administrator, humble Christian, and wise leader for the new and difficult post. Warren Turner has studied the Church, served long and faithfully, and lived a devoted life for many years. He is friendly and out-going, has clear insights, courage to act when action is demanded, and willingness to serve those who may be in authority over him faithfully and self-effacingly.

The prayers of the Church will not be wasted on this good man who will be a real help to the Presiding Bishop in relieving him of minutiae, if the Church is wise enough to allow the Presiding Bishop enough freedom to so organize the work of his office.

(Rev.) BRUCE H. CAMPBELL
Vicar, St. James Church

Mansfield, Pa.

The Late Liz

I, too, bought the 50¢ edition of *The Late Liz* after I read your interesting review.

The reviewer did not promise sweetness and light any more than a Tennessee Williams reviewer promises that, but the joy of *The Late Liz* is that, after years of the same futile materialism that preoccupies so much best-selling fiction, Liz found God, and she found our Church, not Zen Buddhism or Roman Catholicism.

Criticizing theological points in a book that is an honest personal record of wasted talents and energies, followed by a discovery of God and our Church, and a wholehearted giving of herself to bring others from confusion, seems to me to miss the point of the story.

B. Bryan Brown in his letter [L.C., April 26] is right when he says, "it may cause Episcopalians to practice their religion more steadfastly." I think it would cause any one who read it to do that. It cuts through complacency by showing the reader how much our Church can mean to a newcomer. I recommend the book to your readers.

MARIANNE B. HAYWORTH

Hyde Park, N. Y.

Though I can rather understand Mr. B. Bryan Brown's reaction to the book, I feel something ought to be said in the author's defense. The book has, in my opinion, two strong values. First, it points out very vividly to those of us who have come to a comfortable, apathetic relationship with our Church and our God, that if our children are not to spend a lifetime of searching, yearning and thrashing about in quest of the truth, hurt-

ing others in their panic as Liz did, then we parents must show them the Way, the Truth, and the Light, gently, but constantly and diligently, from infancy on up, by raising them in righteousness, close to their Church, and most especially by striving to follow Christ ourselves. Secondly, this type of book with its jazzy dialogue and intimate exposés seems bizarre to the so-called "well-churched" person, but still its message may well reach the lost "sophisticates" and fellow pagans who would sneer at reading a theological work, a devotional work, or even a good, contemporary Life of Christ.

True, the author's theology was "showing" in many, many places, but she wrote from her own sincere "first glow" in finding God at last.

MRS. JON B. COFFEY
housewife and mother

Miami Springs, Fla.

The Divorce from Institutions

May I congratulate and commend Bishop Scaife of Western New York for his "clear call to the second province to consider recognition of Hobart College as the official college of the Church in New York and New Jersey" [L.C., May 3].

Surely every bishop, priest, deacon, and layman of the Church should support the bishop in his contention that "we must reverse the trend which, through the last century, has divorced institution after institution that the Church has established from her control, and eventually even from her influence."

I have been waiting for years for somebody to say this. Nobody could have said it more clearly and succinctly than has Bishop Scaife. May the Church hear and heed!

(Rev.) ALBERT E. CAMPION
Chaplain, St. Barnabas Hospital
for Chronic Diseases

New York, N. Y.

What Is Good Church Music?

Now that the music of the Holy Communion has been brought up-to-date by setting it to jazz [L.C., April 19ff], the next step is the modernization of the communion vessels. Why not martini glasses and a canapé tray? (They are modern, appeal to young people, and would dramatize the service as the eating and drinking together of friends.)

The above analogy, bizarre though it is, is meant in deadly seriousness. As a musician (and one who likes jazz in night clubs and on records) I have found that this comparison is the only way I have been able to explain to the average "open-minded" Churchman just why I am so opposed to the "jazz mass." But the analogy is more than apt: it is exact.

GEORGE CRONEMILLER

New York, N. Y.

The service in Norwalk was conducted in a perfectly dignified way, and the congregation, larger than the one on Easter, behaved in a dignified way. The only thing that was different from countless other services, which have been held there, was the music.

People were thinking and feeling so strongly that the atmosphere was changed with it. People felt compelled to communicate.

DOROTHEA SHEDDEN
(Mrs. George A.)

New Canaan, Conn.

告 禱 乞

JAPAN CALLS OUT Please Pray

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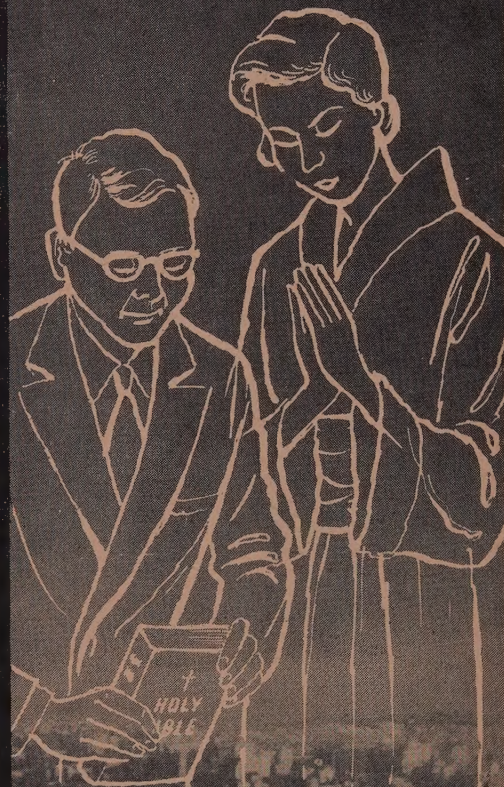
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URGENT CALL TO PRAYER



BOOKS

Sharp-Eyed Observer

GOD GAVE THE INCREASE. The Story of the Growth of a Mission Church in Japan by **Beverley D. Tucker.** Distributed by Seminary Book Service, Quaker Lane, Alexandria, Va. Pp. 174. Paper back \$1.00 and hard cover \$2.00.

Beverley Tucker's *God Gave the Increase* is the first full record of what an intelligent, dedicated missionary can do in Japan within an autonomous Church, if he is sensitive and humble, and if he gives himself fully to the life that he finds there. That he was unmarried during this period is of some importance, as it is impossible to imagine his doing the same things in the same way if he had had family responsibilities. What we have in these 174 pages is an extraordinarily meticulous account of the ministry of a foreigner in one small church in Japan. We get a picture of individuals and places, of sights, sounds, colors, and we see this through the eyes of one of our own who saw well, and put it down clearly so that we can understand. In this book, a church is born and grows before our eyes. We see where and how the ingredient from

abroad was of use, and how necessary aid could be administered so as not to diminish local responsibility.

We get lots of clues on some of the most difficult problems in missionary theory. To what extent does a missionary identify with the culture in which he finds himself? Is there a role today for the foreign missionary priest as head of a Japanese congregation? And if so, under what conditions? What is the role of such a foreigner in the life of the diocese, and what is his relation to the Church there?

Most of *God Gave the Increase* could be written about other missionaries as well, but I see everywhere the individual flavor of my friend Beverley Tucker, the sharp-eyed observer of nature.

I have seen the author many times in the last six years, and have had the privilege of observing much of what he describes. I want to witness now to the fact that his record is true, and we all can rejoice in it, since through Beverley Tucker God has seen fit to use all of us in the American Church for the good of His Church in all the earth.

As I conclude this review I am conscious that it is hard for me to be objective, since I am too involved not to be proud and pleased that through this book Churchpeople in America may for the first time have a clear picture of one aspect of our Church's work in Japan today.

KENNETH E. HEIM

Books Received

THE WARRIORS. Reflections on Men in Battle by J. Glenn Gray. Harcourt, Brace. Pp. x, 242. \$3.95.

HUMAN SPIRIT AND HOLY SPIRIT. By Arnold B. Come. Westminster Press. Pp. 208. \$4.

THE REALITY OF FAITH. The Problem of Subjectivism in Theology. By Friedrich Gogarten. Translated by Carl Michalsen and Others. Westminster Press. Pp. 192. \$3.95.

INDIANS AND OTHER AMERICANS. Two Ways of Life Meet. By Harold E. Fey and D'Arcy McNickle. Harpers. Pp. 220. \$3.75.

THE MIRACLE OF THE MOUNTAIN. The Story of Brother André and the Shrine on Mount Royal. Hawthorn Books. Pp. 223. \$4.95.

ZEN AND JAPANESE CULTURE. By Daisetz Suzuki. Pantheon Books. Pp. xxiii, 478. \$8.50. [Bollingen Series LXIV.]

SEX AND FAMILY IN THE BIBLE AND THE MIDDLE EAST. By Raphael Patai. Doubleday. Pp. 282. \$3.95.

THE STATUS SEEKERS. An Exploration of Class Behavior in America and the Hidden Barriers That Affect You, Your Community, Your Future. By Vance Packard. David McKay Co. Pp. viii, 376. \$4.50.

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May

24. Ibadan, West Africa
25. Idaho, U.S.A.
26. Indianapolis, U.S.A.
27. Iowa, U.S.A.
28. Iran
29. Jamaica, West Indies
30. Jerusalem

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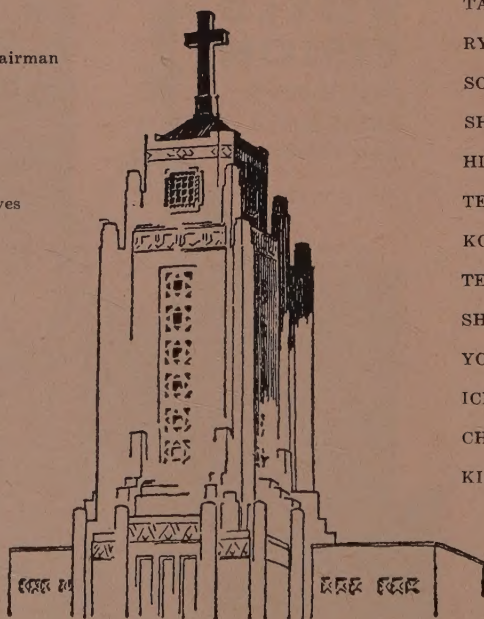
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The Living CHURCH

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and the Thought of the Episcopal Church.

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THINGS TO COME

May

24. Trinity Sunday
30. Confraternity of the Blessed Sacrament, annual meeting, Boston, Mass.
31. First Sunday after Trinity

June

3. General Board meeting, National Council of Churches, to 4.
7. Second Sunday after Trinity
11. St. Barnabas
13. Williamsburg - Jamestown, Virginia Pilgrimage, sponsored by the Brotherhood of St. Andrew, to 14.
14. Third Sunday after Trinity
21. Fourth Sunday after Trinity
24. Nativity St. John Baptist
28. Fifth Sunday after Trinity
29. St. Peter

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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Salute to the Seikokai

The giving of towels in honor of anniversaries is a Japanese custom of at least half a century's standing. The towel shown here commemorates the centenary of the Nippon Seikokai ("Holy Catholic Church of Japan"), recently observed in that country and also commemorated, for Churchmen everywhere, in this special Japan number of *The Living Church*. The ten figures represent the ten dioceses of the Japanese Church. The Japanese letters stand for: "Japan Episcopal Mission, 100th anniversary."

O GOD of heaven and earth, we beseech thee, pour thy blessing upon us who would celebrate the hundred years of the mission of thy Church in Japan; and grant that we may evermore praise thee and joyfully serve thee; through Jesus Christ our Lord. Amen.

The above prayer is for the Centennial of the Japanese Church. Issued by Committee on a Nuclear Reactor for St. Paul's University, Tokyo, Japan, 281 Fourth Ave., New York 10, N. Y.

The Living Church

Trinity Sunday
May 24, 1959

*A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.*

A Churchman's Tour of Japan

by Charles E. Perry

If you want to see Japan,

see Tokyo, counsels a Churchman who lives there.

His tour-guide offers practical tips for tourists
and entertaining reading for armchair travelers.

If you want to see the real Japan, then get out of Tokyo" is the stock advice given the tourist arriving in Japan, but the melancholy truth is that the great majority of foreign visitors just don't have a chance to see anything but Tokyo — over 75% of the folks who arrive, so claims a local travel agency, are "just passing through," in a rush to get somewhere else. As a matter of fact, however, even a "Tokyo only" tour, for the pressed-for-time but intelligent observer, enables him to sample something of the all but intangible "real" Japan. A hackneyed newspaper cliché goes, "As Japanese as Tokyo," but today it is perhaps more true than ever — for, in the main, there is only a difference in size to distinguish Japan's capital from her provincial towns.

Nearly nine million people, a tenth of the nation's population, live within Tokyo's boundaries, sprawled out to include a number of truck-gardening suburbs and even some islands a day's boat ride off the coast. Indeed, metropolitan Tokyo boasts just about everything that goes to make up present day Japan (including an active volcano!); a financial district that rivals Wall Street in its business volume and in its granite grandeur; eateries, both Western and Japanese, serving the best of French foods as well as such palate-ticklers as broiled octopus

Mr. Perry is a layman, first appointed by the American Church's National Council in 1931 to St. John's University, Shanghai, where he taught history until 1949. From 1949-51 he was visiting professor of far east history at St. Lawrence University, Canton, N. Y. Since 1951, he has been professor of history at St. Paul's University, Tokyo, and since 1953, editor of *Japan Missions*.

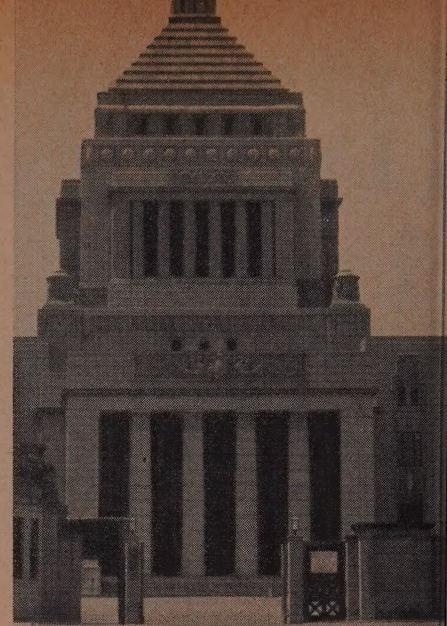


Ryo Natori

tips; a transportation system that puts subway, bus, or electric train (all running on time on split second schedules) within a five or ten minute walk of any residence; more schools and more students than any world capital; more entertainment spots, ranging from the most sophisticated of reviews down to penny peep-shows; a theatre that includes the traditional *Noh* and

The Japanese will turn themselves inside out for the chance to show you the vital bustling city beyond the hotel lobby. [Two Americans, who were among the visitors to Japan's centennial celebrations, are Mr. and Mrs. Richard W. Stafford, from St. Matthew's Church, Evanston, Ill., here shown window shopping with Tadao Kaneko, associate director of KEEP.]

Kabuki as well as Western ballet, opera, and modern drama; a society that embraces the latter-day *zaibatsu* business tycoon driven to his office by



Photos above and at left, courtesy of Consulate-General of Japan, N.Y.

Diet building (above): 12 acres for debate; Department store (left): also tea and temples.

Cadillac (or at least by Buick), the clerk strap-hanging to work from his room in the suburbs, the factory hand trudging from his slum to a ten hour stint in a machine-shop, and the suburban farmer riding a bicycle or (just as likely) a motor-scooter to the hand-cultivated fields that surround his village. Yes, Tokyo is Japan.

And all that's necessary for you to see some of this "real" Japan is to pull yourself out of that comfortable chair in the lounge of Frank Wright's Imperial Hotel. The Japanese may appear to give you the impression that it is in one of these soft spots that you belong, for they'll almost certainly conduct you by limousine from airport or pier straight to the lobby of the Imperial or a comparable hostelry; but they are merely trying to make you feel at home — they just don't want to give the impression that you'll have to sit on the floor in this country (though millions do, of course), that you'll have to forego slumber on a Simmons mattress, that you'll have to stop eating western food, or that you'll have to give up the conviviality of a well stocked bar. The Japanese want the initial impact of Tokyo to be as cushioned as possible on the far-from-home stranger.

But don't be fooled by this pampering. The Japanese will be even more happy — in fact, they'll turn themselves inside out for the chance — to show you the vital bustling city beyond the lobby. Within minutes of asking the desk clerk about tours —

indeed, only the barest hint is needed — a courier will materialize with a sheaf of tried and true itineraries, each in the charge of English speaking guides and each neatly tailored to what long experience has shown to be the varied and definitely secular interests of westerners: department store shopping, pub-crawling, flower arrangement in one (easy) lesson, museum and university tours, temple visits, girlie shows, Japanese theaters, or a tea ceremony binge. There won't be much offered about church visiting in Tokyo, but then there isn't much of that back home either.

What should the Churchman see and how should he go about it? Getting to see what you should see may take a bit of doing, for the normal sightseeing treatment meted out to visitors does not go much beyond rather cut-and-dried motor coach and taxi jaunts to places where the personnel — restaurateurs, souvenir peddlers, ticket scalpers, and even less fragrant characters — are accustomed to the unctuous servicing of foreigners' whims. Yes, on most tours everything will run off with clock-like precision; but do you see what you want to? Better tell your hotel porter just what you want to see and ask him — they're infinitely obliging here in Japan — to write out directions in Japanese for your taxi man. Then take a day or two to see the places listed below.

Having made sure that you have a reliable, (preferably) hotel-recom-

mended, driver — beware of the *kamikaze* variety who are thrilling to ride with but only as long as you stay alive — ask him to take you to the **IMPERIAL PALACE**. You probably won't be able to crash the gates unless it happens to be a regular visiting day or unless you were able to secure special tickets a few days in advance (some hotels can produce such passes on shorter notice), but at least you'll be able to get a good close look and to take some color shots of the crenels, walls and moats and watchtowers surrounding the castle which Shogun Tokugawa Ieyasu made the hub of Japan in 1603. The present imperial family has been living on these 22 walled acres since the Meiji Restoration (1868) spelled the doom of the feudal Tokugawa regime. When you get to the main gate, be really Japanese — have the hackie photograph you with the Nijubashi Entrance as a backdrop!

Not far from the Palace is **YASAKUNI** or **KUDAN SHRINE**, the "Arlington Cemetery" of Japan (though hardly anyone is buried there), where World War II *kamikaze* pilots customarily reported to the Shinto gods before setting out on their air strikes and to which their spirits returned after completion of their missions. Kudan is especially lovely in early April at cherry blossom time (Other cherry viewing sites in Tokyo by the way, are Ueno Park, Shinjuku Gardens, and Aoyama Cemetery.)

Tell your driver, too, to take you

the **DIET BUILDING** — twelve acres of flooring encompassed by an architectural style all its own — where Japan's lawmakers hold their debates, and often more than mere verbal ones. When the Diet is in session tickets to the gallery are usually available at the American Embassy.

And you'll certainly want to visit the city's newest wonder-building, **TOKYO TOWER** — you can see it from nearly all over town — which will remain the world's tallest structure until a new TV antenna is hoisted onto the Eiffel Tower. After a visit by elevator to the viewing platform and the return to ground level, simply walk across the street and visit **ST. ALBAN'S CHURCH**, home of Tokyo's Anglo-American Episcopal congregation (the Rev. Robert M. Smith, rector). And if you'd like to see a Japanese church, look in at **ST. ANDREW'S**, right next door to St. Alban's, where Miss Mary Ihara, English speaking parish worker, will show you around.

If you like parks, especially those with flowering trees, try **UENO**. It's usually crowded — so are all Japanese parks — but there's lots to see. If you're interested in art there are galleries exhibiting excellent collections of western and Japanese treasures; if your taste runs to animals, there is a splendid zoo! And if you have youngsters along, give them a ride on the elevated mono-rail train.

Ueno Park is a short taxi ride from **TOKYO UNIVERSITY**, which developed from a modest 19th century complex of missionary-inspired schools into the greatest of the national universities in Japan. One of its entrances, the **AKAMON** or Red Gate, dates from Tokugawa days and is now designated a "national architectural treasure."

And while in an educational mood, drop in at 85-year-old **ST. PAUL'S (RIKKYO)** University in Ikebukuro (see p. 19).

On another campus in western Tokyo, the Church operates an excellent girls' school, **ST. MARGARET'S**, with primary, junior high, and high school departments.

Don't omit a visit — and we trust not on business — to **ST. LUKE'S INTERNATIONAL HOSPITAL**, founded two generations ago and now one of the largest and best appointed medical centers in the Far East [p. 16].

Of course you'll have to do some shopping. And to start with, try that delight of old and young Tokyoites,



Consulate-General of Japan, N. Y.
Wrestling: the first impact is wearying.

the long avenue of open-air shops leading up to **ASAKUSA TEMPLE**, for the cheaper souvenirs of your Tokyo visit (and, incidentally, for a visit to one of the oldest and biggest and most venerated Buddhist establishments in the city). Naturally, you'll also want to visit the **GINZA**, a mile of Japanese "Fifth Avenue," where the crammed-filled shops of real quality goods are the best testimony to Japan's postwar recovery. You won't be able to resist the bargains (tax-free sales for tourists) in cameras and optical goods.

Japan is a sports-lover's paradise:



Ryo Natori
Children of Elizabeth Saunders orphanage.

she has all the western and an incredible number of her own native sports, but the queen of all is baseball. Only in Japan can you find 80,000 fans packed into a stadium to watch a high school game! When the season opens, everybody — the office boy and his grandmother — hies off to the ballpark. So if you have a free afternoon take in a professional double-header at **KORAKUEN STADIUM** (tickets, 25¢ to \$1) — or better still, if you like a bit of collegiate showmanship with your game, pay 15¢ to see one of the Big Six University tilts at **MEIJI PARK**, where for the last four successive seasons Rikkyo has walked off with the Emperor's Cup. You'll feel right at home at any ball game — the language is a Japanized form of English, easy to catch up with.

How about a Japanese sport, too? If you're in town in January or May or September you'll get a chance (along with just about everyone else in the city) to view **O-SUMO**, Japanese wrestling, where 300 pounders heave each other around a packed-earth ring in accordance with century-old techniques of catch-as-catch-can. The first impact of *o-sumo* is a wearying one — there is an elaborate warming up period which usually consumes more time than the match itself — but the sport grows on you. During the 15-day tournaments it will be forced on you if you're a TV viewer.

Arrange to end your day with a dinner and dance at one of Tokyo's eating establishments. If you're cautious and/or selective about food, ask the front desk for the Diner's Club listing; but if you feel more adventurous try a Japanese restaurant; or get a front desk recommendation from among the scores of night clubs. Restaurant or night club — both are expensive, and it's probably just as well for your pocketbook that both will stop live music and dancing at 11:30. For Tokyo, despite its reputation for gaiety, is an early to bed town. And if it's a Saturday night this is just as well, too — it allows you to make that eight o'clock service at St. Alban's.

Are you going to be in Tokyo for something more than just a day or two? Then you'll probably spend one of them visiting **KAMAKURA**, seaside resort 40 miles to the south, the capital of Japan in the 12th and 13th centuries, which still retains some relics of the past: the **GREAT BRONZE BUDDHA**, dated 1252, the

Continued on page 39



The Church prepared for martyrdom, and it came.*

The First Two Christian Centuries in Japan

After failure and success, the third Christian century could be the creative one

by the Rev. Kenneth E. Heim

The Failure of a Mission: 1549-1649

In June of the year 1549, the same year in which the first Prayer Book of the Anglican Communion was published, a Chinese pirate ship appeared in the bay of Kagoshima, at the southernmost end of Japan. As the ship moved toward the port city of Kagoshima, those on board could see before them the volcanic island of Sakurajima — that is to say, Cherry Island — rising to its smoking summit of 4,000 feet in the middle of the bay. It was too late for the cherry blossoms that give the island its name, but the sight is breath-taking, and one would like to know what impression it made on at least one voyager on board, and whether his ardent Spanish soul appreciated the fact that even nature here might play a dramatic role.

The voyager himself was a fairly dramatic person, who was not likely to underestimate the significance of the occasion. We can say of him that he was possibly the greatest missionary since St. Paul, and that he was opening up the first Christian century in Japan. He was, of course, Francis Xavier.

In his own mind, he was at least the ambassador of the Ruler of the universe, and was bringing a message of sovereignty to another corner of the earth. Besides that, he carried the endorsement of the king of Portugal, the papal commission of apostolic nuncio, and was the personally selected representative — for what we now call the far east — of Ignatius Loyola and of the Society of Jesus.

In less than ten years he had made visits to India, Ceylon, Malacca, and the East Indies, which visits altered the course of history for these countries. He had, though he did not know it, three years to live and two in which to do what he could in the country he was now facing.

He had already made important preparations for his task. At his side on the deck of the vessel was a Japanese whom he had met at Malacca, and whom he had sent to a college in Goa which Xavier had himself set up for just this kind of purpose. There the man was baptized and prepared to be Xavier's indispensable partner in the enterprise.

Besides this man (whose name was Yajiro or Anjiro or maybe really Hachiro), there were two other Japa-

nese as well. Yajiro, to pick one name, had, in fact, escaped from Japan to avoid punishment for murder — not the kind of man, in short, that mission boards usually accept. With Xavier were also three other Jesuits. These were the preparations and they were enough. There was also one liability, not then recognized as such but which, during the ensuing 160 years was an immensely contributing cause for savage persecutions, the death of martyrs, crucifixions, and the doom of the whole undertaking: namely, the Portuguese ingredient.

But there in the harbor on that day in June, none of these things could be known, even to this perceptive leader. Before him was the volcanic mountain, more beautiful than Calvary and perhaps giving no warning of smoke that day. Beyond it was the city and the country where the people were, the people who also interact with the forces of a nature that in Japan is by turns unbelievably kind and unbelievably cruel.

And what of the future for the ne-

*Photo is a scene from Japanese film *Christ the Bronze* which depicts the 17th-century martyrdom of Christians in Japan. The movie is based on the book *The Bronze Christ* by Yoshire Nagayo, now available in English from Taplinger Co., New York.

hundred years? One title suggests itself: "The Failure of a Mission." For fail it did, in the world's sense; and for souls it failed as well.

Xavier was to come ashore and be well received by the local lord. He was to visit and establish work in various parts of the southern island of Kyushu. He was even to get as far as the capital city of Kyoto, though he could not see the Shogun [a military leader], and the emperor was in obscure retirement.

Politically, things were favorable.

The central authority of the Shogun was weak; the real powers were the daimyos or feudal lords. The Buddhists were divided into many sects, and powerful orders of monks had entered into the political arena even to the extent of having armies and making warlike raids. Christianity was a welcome counterbalance in many places.

The people themselves were such that Xavier could write, "These are the best people so far discovered, and it seems to me that among unbelievers no people can be found to excel them." And again, "these people are my delight." How many missionaries in either one of the Christian centuries have echoed this!

The rest that was to come from this landing is one of the important chapters of world history.

Xavier departed, writing reports that brought more Jesuits to Japan. The port of Nagasaki became a largely Christian city. The Shogun Nobunaga began the political unification of Japan and was favorably impressed with the Christians. By 1582, there were 200 churches and 150,000 Christians. This was 1% of the population, a greater proportion than there is now. In the same year a Christian daimyo sent an embassy to the pope.

Nobunaga's great successor, the humbly born Hideyoshi, came to power, and completed Nobunaga's work of bringing the daimyos under control. He was a realist, with no religious beliefs, shrewd and ambitious, a man of military genius and tremendous energy, alternating brutality with sincere kindness. He was favorable to Christianity for political reasons. The future was bright. There were two seminaries, and in three of the feudal provinces the rulers as well as most of the subjects were Christians. Hideyoshi had Christians among his trusted counselors. Christian generals led troops.

Then, in 1587, fell the blow. Suddenly he issued an edict condemning the missionaries and their teaching and ordered them to leave Japan.

Sir George Sansom says of this act, "From his standpoint as a despotic ruler he was undoubtedly right to regard Christian propaganda as subversive, for no system can survive unchanged once the assumptions upon which it is based are undermined. However high their purpose, what the Jesuits were doing, in Japan as well as in India and China, was to challenge a national tradition and through it the existing political structure" (G. B. Sansom, *The Western World and Japan*, New York, 1950).

Now the Church prepared for mar-



Francis Xavier received by a feudal lord.

tyrdom and it came. We are again in the Roman Empire of the 2d and 3d centuries, but the outcome was different. The persecution did not begin at once, and when it did, it slackened, then became more intense, then slackened, then was remorselessly applied until there was no longer any Church for the world to see.

How did this happen? One point: Spanish Franciscans arrived in 1585 from the Philippines and flouted the edict. They also presented a picture of Christian disunity and division. And in 1596, the pilot of a captured Spanish galleon hinted that traders and priests were an advanced guard of expeditions to conquer distant countries.

Twenty-six Christians, six of them foreigners and twenty of them Japanese catechists, were sentenced to death and crucified in Nagasaki.

This was the real beginning. Hideyoshi's successor, Ieyasu, renewed the pressure after a let up of some years. The Church continued to grow. In 1613 the persecutions became severe. In 1614 an edict banning Christianity was published.

In 1622 the new Shogun discovered evidence leading him to suspect complicity of the Catholic Church in the alleged plots to invade Japan. The Church by this time had grown in the neighborhood of 500,000, according to one careful estimate.

Hereafter the doors were gradually closed, one after another. Christians were leaders in a rebellion in 1638, and of 37,000 rebels only a few survived.

Now not only Christians but all foreigners were to be excluded. The first Christian century came to an end as Japan sealed itself in for two centuries, except for one small door through which Dutch traders were permitted to show their faces at Nagasaki.

So failed a mission, because it contained within itself one fatal ingredient, which was present even on that deck in June of 1549, namely that of the political thrust of a foreign power without which St. Francis Xavier would not have reached the harbor of Kagoshima.

A failure, but what a failure! Within this failure are some of the most glorious pages in Christian history.

Two centuries passed by, and in that time Japan steeped itself in itself, missed the chance it would have had to expand in the world of Asia, developed the homogenous culture that sets it aside from every other nation, and needed only the addition of technological skill to play a tragic role, in world history, too late for the epoch of empire building.

The Success of a Mission: 1859-1959

Commodore Perry's landing in 1853 made possible the next landing we are about to consider.

It was a landing that took place in 1859, 310 years after Xavier's, and in the same month. The port this time was Nagasaki, also on the southern island of Kyushu. Only the year before the treaty negotiated by Townsend Harris had been signed permitting foreigners to reside in several Japanese cities. The governor of Na-

gasaki had said that "now Japan was open to trade and the Japanese would be glad of anything the foreigners might bring except two things, viz., opium and Christianity." So runs a part of the manuscript catechism written later by the man whose landing in Nagasaki opens the second Christian century in Japan.

Those with whom the governor spoke wrote to three mission boards in the U.S. The response was the first missionaries. The first, the Rev. John Liggins, an Episcopal missionary in China, had arrived a few months before, but left in a few years because of ill health. The second was our man in Nagasaki harbor.

I have seen this place, and it is beautiful and exciting — packed with history. Here were the crucifixions, centuries before. Here the Christians had once had fine churches and claimed the city. Here the Dutch sat and traded, and into this city seeped the knowledge of the outside world that finally compelled the rulers of Japan to open the doors again. And if the future could be known, here catastrophe was to come in its most appalling form a century later.

The man now landing was an entirely different person from his great predecessor. While Xavier, the Spanish Jesuit, came with every credential that the powers of the western world of his time could give him, his successor came armed with none. Xavier had with him an already trained and baptized native of the country to be his fellow evangelist, and was free to speak of his faith; this man had no helper and no assurance that he would be allowed to speak one word for the faith he professed. Xavier stayed three years. This man remained for 50 years, and had to wait seven years for his first baptism and eleven for his first confirmations.

Xavier's career was brilliant and dramatic; this man's prosaic and self-effacing.

The man on that ship in June of 1859 was, of course, Channing Moore Williams of Virginia. When one thinks about this 29-year-old missionary and of the life in store for him, one searches for comparisons. The comparison with Xavier is all contrast, save in devotion alone.

Perhaps his fellow-countryman, George Washington, is the nearest figure of comparable importance with whom to liken him. This may seem strange, but I think it is helpful, for



C. M. Williams: Likened to George Washington.

we are in the presence of a certain kind of greatness. It is the greatness of steadfastness, of the ability to wait, of the ability to be faithful and to persist under conditions which offer neither the encouragement of success nor the stimulus of martyrdom. And it is also the very qualities that were demanded by the situation in which both these men found themselves. Washington brought his country into being and became its father by simply existing with fortitude as the head of its inferior army. Williams waited and trusted and a Church was born, of which he is the patriarchal figure, not only for Anglicans but for all non-Romans as well.

He was designated "Bishop of China having jurisdiction in Japan" in 1866, and became Bishop of Edo (Tokyo) in 1874.

Before this he had learned the language, had lived for a time in Osaka, and was already making those slow moves, which produced, one after another, the great institutions that today determine the structure of his Church in Japan.

How could he know 100 years ago, what would take place through him and all those others who would come from America and England, and Canada and Australia. He seems only a step away from us, since we can talk with the people who talked with him.

Where he was one missionary with one convert in 1866, there is now, as a result of the work of those who followed through the opened doors, a body of 45,000 whom he can claim as his spiritual heirs and successors, in his own communion, not to men-

tion the larger body of approximately 300,000 in the other non-Roman Churches. These with the 250,000 Roman Catholics make a body of Christians within Japan equal to that produced by the followers of Xavier in the first Christian century of Japan.

Williams could not have known that two disasters — one caused by nature alone and the other by human nature — would almost destroy the fabric he helped to build. In 1923 the powers always lurking beneath the earth in Japan wrecked the city of Tokyo with its churches and produced Bishop McKim's famous telegram "All is lost but Faith."

In 1941 the forces of history, generated as far back as the closing of the door against foreigners in the 17th century, burst forth with the aid of the technological skills learned from the west since the reopening of Japan. Again the life of the Church was threatened, and again its fabric destroyed.

There are some who say that if only the religion of the Christian west and not its technology had prevailed the war might not have taken place.

This is too great a historical riddle. Personally, I cannot believe it. But I do believe we are out on the other side of the forces natural and historical that might have destroyed the Church in this second Christian century.

Several great victories have been won.

Let me name some of them.

(1) The Church has sufficient body to endure, and to be known. By body I mean what is solid not only in bricks and stones, such as university buildings, hospitals, preparatory schools, orphanages, and churches. I mean also a body of tradition having cultural weight. I mean memories of great people and events, the irreversibly entangled lives of missionaries and workers, foreign and native; I mean jokes, tragedies, legends. I mean theologians, musicians, liturgical experts. The Church of which Williams was pioneer has these and those of us who are with it and of it are in this rich matrix.

(2) The Church is autonomous, but not isolated. All diocesan bishops are Japanese, and they have gone through a war, a persecution, and a schism. They are one body and in charge of their affairs. They are in a position to receive help without being dominated by it, and to give help. Autonomy came, isolation came, and now the problems are those

Dr. Heim represents the Overseas Department of the National Council in the Nippon Seikokai and is senior priest among American missionaries in Japan. He left the faculty of Virginia Theological Seminary to go to Japan in 1952.

of interchange, interrelationship, mutual consultation and help.

(3) A miracle of history has occurred. A nation defeated in a war has emerged from it prepared to go in close relationship with its former enemies. A full flow of people, ideas, products in dynamic interchange is taking place, is every year increasing. A new culture is in the making, perhaps a foretaste of future world cultures, in its blend of east and west. Christianity is an important ingredient in this, both directly and indirectly.

If God will allow this situation to continue, the third Christian century could be the creative one in which mother Churches can begin to receive some new treasures of the Faith, as it interacts with the already rich culture here. To be sure, disaster could strike again, from new quarters. But at present the situation is, by comparison with the end of the 1st century an open and a favorable one. For these reasons I am bold to call this century by the title "The Success of a Mission."

Four hundred years have passed since Xavier, one hundred since Williams made their fateful landings. It is a long time, too long to cover in a mere sketch, too full for our utterance. But in another perspective all of it is only beginnings — only landings. Our true perspective is that in which "a thousand years in thy sight are but as yesterday, when it is past, and as a watch in the night."

A BRIEF CHRONOLOGY OF THE NIPPON SEIKOKAI

- 1859 First Anglican missionaries arrive in Nagasaki: the Rev. John Liggins and the Rev. Channing Moore Williams, both of the American Episcopal Church.
- 1866 Williams becomes "Bishop of China with jurisdiction in Japan."
- 1866 First baptisms are performed by Williams.
- 1869 First C.M.S. missionaries arrive.
- 1869 Williams moves to Osaka.
- 1870 First confirmations (four) are held by Williams.
- 1873 First S.P.G. missionaries arrive.
- 1874 Williams becomes Bishop of Edo (Tokyo).
- 1874 St. Paul's University starts with five students.
- 1887 First General Synod of Nippon Seikokai is held at Osaka.
- 1888 Canadian Church begins its work.
- 1894 Six dioceses in the Seikokai are created.
- 1898 Japanese W.A. is founded.
- 1911 Central Theological College opens in Tokyo.
- 1923 First two self-supporting Japanese dioceses are created: Tokyo and Osaka.
- 1923 First two Japanese bishops are elected: Joseph Sakunoshin Motoda of Tokyo, and John Yasutaro Naide of Osaka.
- 1941 Nippon Seikokai transforms itself from a mission field to an autonomous national Church.
- 1959 Nippon Seikokai enters its second century.

Reprinted from *Japan Missions*, spring, 1959.

After Darkness, New Tasks

by the Most Rev. Michael H. Yashiro
Bishop of Kobe and Presiding Bishop of the
Nippon Seikokai

Here Japan's Presiding Bishop narrates other facets of his Church's tumultuous history [see also, p. 10], and looks ahead to what confronts Japanese Christians. This message is an excerpt from Bishop Yashiro's address given on April 8, during the centennial celebration.

In thinking over the first period of missionary work in Japan, we praise God's name as we see how He worked through those first missionaries, using their personalities and talents to fit into time and place:

Bishop Williams was followed by Bishop John McKim (North Tokyo, 1893-1936) who spent his whole life in the Nippon Seikokai and who is like a patron saint of our Church. We remember also Bishop Audrey. He was a great leader in the first Pan-Anglican Congress. Bishop Henry St. George Tucker had inconceivable knowledge and affection, and his gentleness and patience made it unusually easy for his staff to work with him. Bishop Fyson, first bishop of Hokkaido, was a great scholar of the Bible and official translator of the Japanese Bible, and he contributed the element of Calvinism to our Church. Bishop Foss completed the revision of the Bible, and also created interest and enthusiasm for the publishing of Christian literature in our Church. Bishop Partridge raised the status of Christianity in new-born Japan through his many social talents. Bishop Evington and Bishop Andrews both devoted their lives to the new missionary district, and are especially remembered for the warmth of their personalities. Bishop Hamilton was an expert on canons and constitutions, as well as statistics, and helped immeasurably in the formation of the newly-born Church. Bishop Lea was especially keen on theological education, and a forerunner of the ecumenical movement in this country. Bishop Cecil, who was already a bishop before coming to Japan, left all sorts of sweet, fatherly memories. Bishop Norman Binsted, in spite of his youth, showed us the tremendous good of creative thought and how to put it into practice. Bishop Shirley Hall Nichols taught us the primary importance of ordinary, yet pastoral work among our people. Bishop Walsh sacrificed his life to his work, and he and Mrs. Walsh gave all their property to the Church in Hokkaido. Bishop Charles Reifsnider demonstrated the virtues of forbearance and pa-

tience during the difficult days before the war. Bishop Heaslett, that great bishop who was able to judge the time and make clear decisions facing the crisis in the Nippon Seikokai, and himself, while in prison, was able to recall, "My grace is sufficient for thee, for my strength is made perfect in weakness." And last, my dear Bishop Basil, who taught us the life of the priesthood and the value of having a short time of retreat in the midst of a busy life.

After only about 50 years of missionary work among us, two self-supporting dioceses were established, namely, Tokyo and Osaka. In 1935, the Church in Canada adopted a significant position, one that was unique in the whole Anglican Communion, when it decided to have native bishops both in China and Japan as their missionary bishops.

During wartime we had the painful experience of being cut off from all communication with the Christian world outside Japan. This taught us the great need of fellowship for spiritual nourishment. We also learned the real meaning and significance of intercession during that dark age, and realized that intercession means the expansion and extension of Christian fellowship. In the foxhole at the front, in the dark chapel at home, intercession was the only means of communication with loved ones.

The Nippon Seikokai is an autonomous Church in the Anglican Communion, and we are very glad to have reached this stage of autonomy, but I should like to give one warning: The concept of self-government and self-support sometimes will result in misunderstanding. The basic principle of self-support is to provide each member of the younger Churches with the *spirit* of freedom and independence. We are no longer in bondage but are sons of God, and without this sense of freedom and self-dependence, we cannot know true Christian fellowship.

Now we are facing the second century of missionary work in this young Church. The number of inquirers is enormous. I sincerely hope that the mother Churches will realize the new vision and the new task handed to us by our Lord, Jesus Christ, who is the only Saviour for you and for us.

Nation in Transition

by the Rev. Richard A. Merritt

Of what nation can it be more truly said than of Japan that its past lives on in its present?

Much of the past has been shaped by borrowing from foreign cultures, but native beliefs have remained so secure that it often seems all the winds of alien influence only fan them into renewed vitality.

There is a unique relationship with nature, to whose beauteous bounty or fateful buffets the Japanese have reacted by elaborating eucharistic or propitiatory rites that remain to this day characteristic of their religious sentiment and expression. Priestly functions have in Japan persisted up to the recent past in close association with political rule; and they have provided the *mystique* of Japan's peculiar polity.

But of more interest to us is the unmistakable dominance of the political dimension of society, a legacy of the entente between religion and rule formed at the beginning of Japan's recorded history. This beginning dates from the publication of the eighth century mythologies, the *Kojiki* and *Nihonshoki*. From this time Shinto became more and more a vehicle of official rule divorced from the popular nature worship of the people. Much later, another revival of this cult by a group of 19th century scholars established the basic tenets of the nationalistic State Shinto that enthralled the people in much of the modern period. Reaction to early postwar reforms indicates there has been no radical displacement of the notions of the peculiar origins and structure of Japanese society and politics; but it is too soon to say whether they can withstand the gains in genuine liberal thought. The current movement to reinstate the grand shrines at Ise as a national mecca, and the desire to reestablish the anniver-

sary of the traditional founding of the empire as a national holiday are straws in the wind. A sure sign of the yearning for a restoration of national glory can be seen in the devotion to the imperial institutions displayed in the celebration of the prince's wedding — or what is presently called the "imperial family boom."

The ideological struggle in postwar Japan engages only the fringes, right and left, although it may be of great

doctrinaire interest to the intellectual middle — professors, students, and readers of the highbrow journals. The left protests for further liberalization; the right, notably government spokesmen, are at pains to introduce national sentiment and traditional moral considerations into their statements. Debates have given rise to a state of confusion and ambiguity — or, where the greater part of the people is concerned, to indifference — which play into the hands of the ruling faction who have consistently been ready to postpone the day of broad democratic successes.

And the meaning of being "free and equal" cannot be well understood in a society where, until modern times, families did not possess names and there was no word for "I" in the language. Indoctrination in the past

Continued on page 37

Seikokai Statistics

area of Japan: 142,338 square miles. (Montana is a trifle larger)
population of Japan: 92,000,000
estimated total Christians: 600,000 (of whom about 250,000 are Roman Catholics)

EPISCOPAL JAPAN

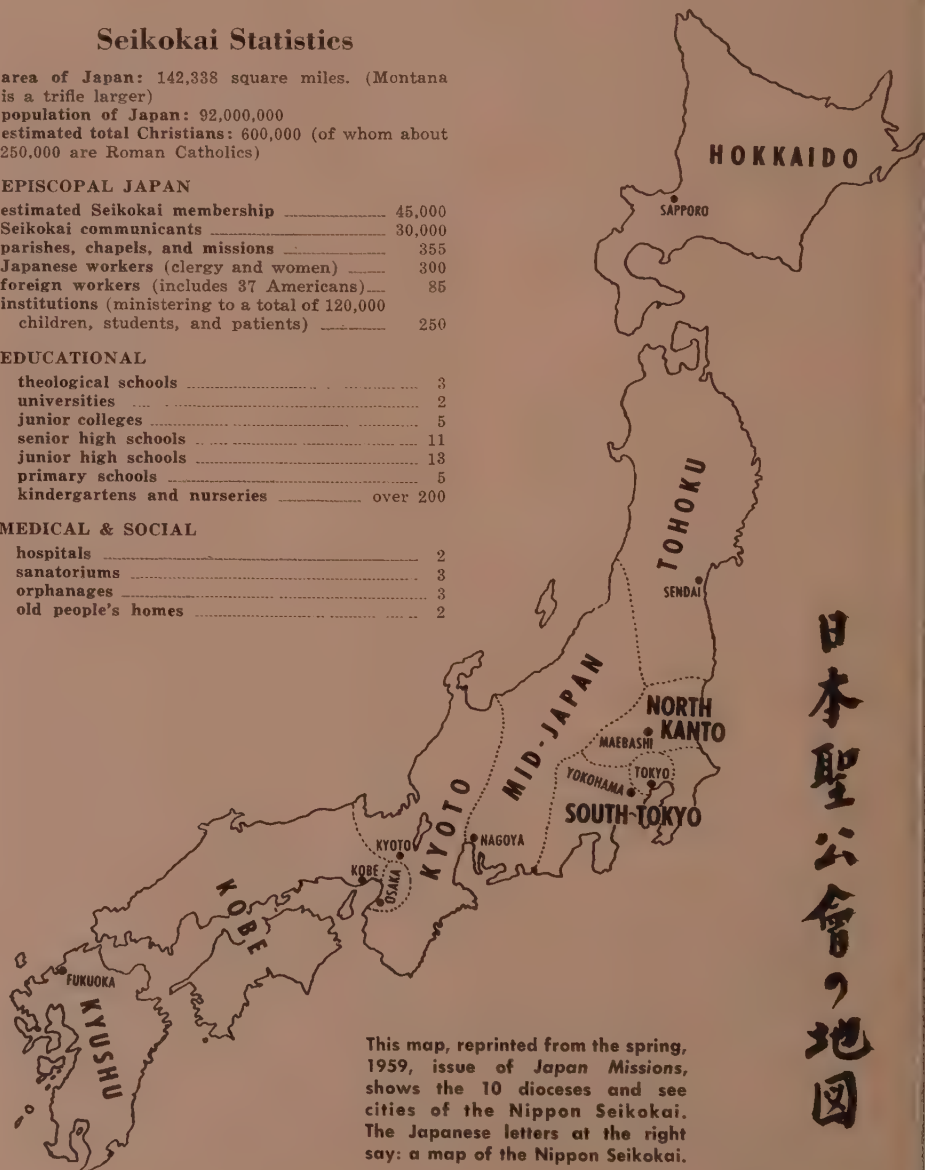
estimated Seikokai membership	45,000
Seikokai communicants	30,000
parishes, chapels, and missions	355
Japanese workers (clergy and women)	300
foreign workers (includes 37 Americans)	85
institutions (ministering to a total of 120,000 children, students, and patients)	250

EDUCATIONAL

theological schools	3
universities	2
junior colleges	5
senior high schools	11
junior high schools	13
primary schools	5
kindergartens and nurseries	over 200

MEDICAL & SOCIAL

hospitals	2
sanatoriums	3
orphanages	3
old people's homes	2



This map, reprinted from the spring, 1959, issue of *Japan Missions*, shows the 10 dioceses and see cities of the Nippon Seikokai. The Japanese letters at the right say: a map of the Nippon Seikokai.

日本聖公會の地図

The author of this article first went to Japan as a layman, in 1937, to teach at Doshisha University in Kyoto. He was ordained priest in 1945, and returned to Japan after the war. Currently he is on the faculty of St. Paul's University, Tokyo, but most of his efforts are devoted to advising the department of Christian education of the Nippon Seikokai.

JOHN JAY HOPKINS LABORATORY FOR PURE AND APPLIED SCIENCE



Episcopal Church Photo

The way is not easy. Suspicion, political and social objections, financial problems are some of the obstacles to overcome. Watching a model reactor are the Rev. Dr. William Pollard (atomic physicist), Dr. Matsushita, and the Rev. Kenneth Heim.

The Atomic Reactor: No Ordinary Gift

by Masatoshi Matsushita

The atomic reactor which is to be given by the American Episcopal Church to St. Paul's University, Tokyo, is the realization of a dream we Japanese have had since 1954, and is the most dramatic symbol of American good will toward Japan as well as the best proof of the progressive, active, and constructive missionary spirit of the American Church. The whole reactor project has been and will be a continuous process of adventure.

When the idea of this gift first came up at General Convention, we of St. Paul's (Rikkyo) University decided to accept it without hesitation. This was no ordinary gift, and we knew it. There was no atomic reactor in Japan at that time— and even

Dr. Matsushita, a Churchman, has practically given up a flourishing practice as an international lawyer, to serve as president of St. Paul's University.

General Convention in 1958 voted to conduct a financial drive to raise \$360,000 to pay for the atomic reactor for St. Paul's University, Tokyo. This drive is to be launched this Sunday, May 24. An additional \$140,000 has been subscribed by Japan's Fuji Electric Co.

now there is no reactor owned and operated by a private person or institution — so we jumped at this precious gift. Yet, perhaps it was fortunate that we could not foresee the difficulties and dangers that awaited us.

The Japanese are sensitive, perhaps overly sensitive, to any mention of atomic energy. Although we are enthusiastic about the advancement of science, the masses of our people have experienced and learned about the negative side of atomic power. Political and social objections to our acquisition of a reactor were raised. And, of course, competent though our science faculty was, it had had no experience in dealing with atomic reactors. Were we qualified to handle a modern super instrument which might be dangerous if mishandled? No one could give us even an approximate estimate of

construction costs and maintenance expenses. We had no assurance that we would get the moral or financial support from the Japanese public to match American generosity. The easiest and simplest way, it soon became evident, would have been to refuse this gift.

We did not choose the easy way. We deliberately chose to fight against difficulties — popular suspicion and opposition, our own technical ineptness, financial problems — relying solely upon our faith that God would guide us. And He has done so!

Our scientific staff has been strengthened sufficiently to be perfectly qualified

"To Remember Us By"

Tachikawa, site of an American air base, achieved world notoriety recently as "The Sin City of the Far East." For the last year and a half American Churchmen on the base have been trying to give the community something better than sin to remember Americans by. They started, with the help of the bishops in Tokyo, St. Patrick's Church. It has a Japanese priest and both American and Japanese members — more than 20 Japanese being baptized at Easter time. Funds have been raised to secure a building site (services have been held in rented quarters) and the U. S. Army has donated three quonset huts to serve as basic building units.

to handle a reactor. Public opinion has turned sympathetic toward our project. Big industries and businesses have shown their interest, some of them already having promised us financial help. And, most important of all, the inhabitants of Takeyama, the site of our research center, have been convinced that our reactor will be a safe one and they have given their consent to its construction.

It is this problem of safety that most exercises people in this over-populated country — rumors of "accidents" at reactor centers in other countries are rife and have caused waves of popular alarm in Japan wherever a reactor is proposed. It is significant that no other university, government or private, has been able to obtain a site for a reactor — in all other cases the local inhabitants have successfully vetoed such propositions. Why has St. Paul's alone been able to get a site? I think the reason is simply this: folks in this non-Christian land know that Christians do not lie! When we say we'll make our reactor safe, people know that we will honor our word and do everything possible to keep it.

There still will be innumerable difficulties in the future — technical, financial, and social. There seems to be no "royal road" to an atomic reactor! And why should there be? The way of God is always a continuous adventure.

Mission of Mercy

by Charles Perry

When the first American medical missionaries arrived in Japan nearly a century ago they often expressed amazement not only at the medical knowledge displayed by Japanese doctors but also at the skill in surgery, often practiced with instruments as up to date as anything in the west.

Although Japan was a closed country from 1637 until 1853, it never was totally cut off from the rest of the world — Japan still maintained, in Nagasaki, her contacts with the Chinese and the Dutch. From the former Japan received the accumulated wisdom of centuries of herbal medical knowledge; from the latter the most recent in European medical and surgical practice.

Yet for the Japanese the practice of medicine, after all, was simply a science, another one of those very practical techniques — in much the same category as marine architecture or cannon founding. This feeling of medicine as a science only was given further impetus in the late 19th and early 20th centuries when most Japanese physicians received their training under strong German influence with its emphasis on the diagnosis and treatment of disease — and disease alone.

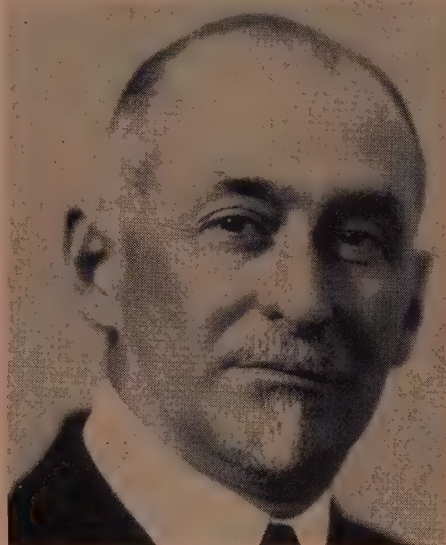
What the missionary brought into the Japanese medical world — and he is still bringing it — was the Christian idea of treating the *patient*, the compassionate alleviation of human suffering in Christ's name. Today Christian hospitals are in-

variably filled to capacity. Not because they are cheaper (they are not), but because, as one Japanese doctor, not a Christian himself, has said, "Patients in Christian hospitals are treated as humans, not as guinea pigs." And it was in this spirit that the Episcopal Church started its medical work: leprosariums, clinics, tuberculosis sanatoriums, and hospitals.

Today the Church's direct investment in medical work is much smaller than its prewar commitments. The leper work has been taken over entirely by the national government. However, the Church still provides chaplains and services either in the institutions or in nearby chapels. Most of the clinics have passed out of direct Church control into the hands of private Christian doctors who are anxious to have them listed as diocesan institutions. Currently the Church considers its chief med-



St. Luke's Hospital
Back to the prewar standards.



Dr. Rudolf Teusler
He began with a cottage hospital in Tokyo.

barracks on adjoining land; in 1925, while a new building was underway, two-thirds of these barracks were wiped out by fire. The new building, finally completed in 1933, was occupied by the U.S. Army from 1945 to 1957 (during which years it became well known to thousands of service men and their families).

Now back to prewar standards of operation (it is accredited by the exacting American Hospital Association), the hospital not only treats thousands of patients yearly but undertakes such outreach tasks as providing training for the students in St. Luke's College of Nursing, participating in clinics and teaching health subjects in several metropolitan schools and colleges, and by underwriting and staffing rural clinics.

The Canadian Church's largest medical work is the New Life Sanatorium at Obuse in the highlands of Central Japan. Opened in 1932 with 140 beds, New Life Sanatorium also has had its ups and downs, the most trying of which was the war period. Dr. R. K. Start, founder of the institution, has this to say of the years between 1940 and 1945:

"In 1940 the sanatorium was turned over to the diocese of Mid-Japan and was maintained by the diocese as a Christian institution throughout the war. This was no easy task, several agencies, including the army, attempting to take it over. . . . The village mayor told our chaplain, the Rev. Mr. Toyooka, that the cross which stood conspicuous on a gable 'must be taken down' or he would cut off the San's rations; no light threat when food was short enough in any case. Mr. Toyooka's reply: 'I am a Christian, and this is the symbol of my religion. If you want it down you'll have to do it yourself.' The cross was left, but it must have taken a lot of courage to say that. Immediately after the war difficulties actually increased, and food became so short that some of our friends said they knew the taste of every grass growing around Obuse."

Continued on page 38



New Life Sanatorium
The Canadian Church's largest medical work.

ical facilities to be two large city hospitals and two rural sanatoriums.

One of the earliest American medical ventures in Japan was Dr. Lanning's opening of a modest clinic in Osaka in 1875. This developed into the present first rate St. Barnabas Hospital with its 113 beds, under the current direction of Dr. Syozo Nishizaki. Specializing in obstetrics and gynecology, St. Barnabas Hospital delivered 3,360 babies to Osaka families in 1958!

Probably the best known hospital in Japan — in the entire far east, for that matter — is St. Luke's International Hospital, the origin of which goes back to 1902 when Dr. Rudolf Teusler opened a little cottage hospital in downtown Tokyo. Its present greatness has grown out of the many vicissitudes its staff has overcome: within months of the opening of a fine new building, the funds for which Dr. Teusler had worked for nearly 20 years, the Great Kanto Earthquake of 1923 made a shambles of the place, forcing the hospital's removal into tents and

Brotherhood of St. Andrew

by Tadao Kaneko

General Secretary, BSA in Japan
and Associate Director of KEEP

On St. Andrew's Day, November 30, 1927, in All Saints' Chapel, St. Paul's University, Tokyo, one American missionary teacher, one Japanese professor, and 10 students stood erect at the chancel steps and were admitted into the Brotherhood of St. Andrew.

After four years, the Brotherhood of St. Andrew in Japan became completely indigenous. The Brotherhood was introduced into the ten dioceses of the Japanese Church and many parish chapters were formed.

The young Japanese leaders pioneered with their first leadership training camp at Gotemba in 1933. It inaugurated a sensation among the churches of Japan — a specific summer camp to inspire laymen's work. Each summer there were additional camps and another tool became popular in Japan's spiritual growth. By 1937 it became clear the Japan Brotherhood needed its own camp for clearly defined summer conference programs.

Generous help speedily came from American friends. By the summer of 1938 the beautiful Camp Seisen Ryo was built at Kiyosato, a full mile above sea-level, on the slopes of Mt. Yatsu (Japan's famed eight-peaked mountain).

The Brotherhood membership expanded into all ten dioceses of the young church of Japan. More than 2,000 men and boys in Japan wore the St. Andrew's pin. Seventy-one chapters were chartered.

Then came the blackout of war.

By and large our Brotherhood had to go "underground." Our American leader, Colonel Paul Rusch [see page 18], was in a prison camp. Our members were called to the Kahkichos. The Brotherhood was attacked in the nationalistic press. We were down, but the "light" never quite went out. Brotherhood members always met together somewhere, even though the high wave of militarism menaced every town. During those tragic war years, many churches were destroyed and burnt to ashes by the fire bombs. We lost 78 of the major parish churches of the Nippon Seikokai in the principal cities. Valuable records, publications, books, and other documents of the Brotherhood were burned up or confiscated by relentless secret police.

By some miraculous power, within a week after August 15, 1945, a handful of the Holy Trinity, Tokyo, members found each other. The first post-war chapter

meeting was held. Our capital city was in ruins. Nearly 75% of a vast city was ashes. Everywhere debris — our churches, our homes, our schools were in ruins. But quickly we began meeting once a week.

Together we went to our beloved Holy Trinity Church. It would be difficult to make you understand the extent of its destruction. We said our prayers in that ruined church, but, almost without words. Paul Rusch, by his own hands, began to throw the broken stones and burned timbers out of that shell of the once most beautiful church in Japan — and, without words, every member began to follow him. Some of us here in Japan will never forget the emotion of that scene. There was no stopping until we had cleared down to the base of where once stood the most beautiful altar in Tokyo.

We soon found our parish priest, a refugee in the countryside. We scrounged lumber, any place we could find it. We boarded up the tiny vestry under the loft that once contained the great pipe organ. A water glass, some wine. Colonel Rusch brought some white bread from his mess. Two GI beer cans were our cruets. Sunday, October 10, 1945, we joined in a great thanksgiving service of the Holy Communion in our beloved church without a roof. Slowly, the family was pulled back together. On good days services were held in the roofless church, on rainy days under the still standing tower entrance.

By August, 1947, and by unbelievable miracles and determination, Chapter No. 1 of the Brotherhood met in that roofless church to say prayers and mark the re-roofing of the church. We were confused, we were downhearted, but somehow, we knew our church would rise again.

Japan now offers the greatest Christian opportunity in the world. The Brotherhood of St. Andrew in Japan knows this. There are 92 million people in Japan today. Easily 60% of them live in rural areas. These rural areas have hardly been touched by the forces of Christianity. Here, then, in the heartland of Japan, is our great mission of evangelism. And unless Christianity penetrates these rural areas, and wins this 60% of all Japanese, Japan can never be truly Christian.

Ten short years ago, June 13, 1948, the chapel of St. Andrew was dedicated to initiate the project in community betterment at Kiyosato. Begun with less than

five communicants, in 15 short months it had 40 communicants and 60 villagers were under instruction for baptism, and it became the first self supporting parish church in post war Japan. What we have done to evangelize an entire county has surprised and startled the whole Church.

From that altar in rapid succession we added St. Luke's Rural Hospital, St. John's Rural Library, and the Ohio Experimental Farm. Our leaders at once saw necessity for greater ability and leadership if the Kiyosato Rural Center was to be adequately carried into the future. The Brotherhood foresaw need for creation of a foundation to handle the development of the Kiyosato rural project as a democratic social development. Its leaders realized the Brotherhood itself was purely religious and for the development of lay leadership in the churches, so the KEEP foundation was organized and in March 1957, and *Zaidan Hojin KEEP Kyokai* was granted a government charter. The Brotherhood was released to devote its effort entirely to the spiritual training of laymen in the Nippon Seikokai. By this reorganization alone much of the criticism leveled at the Brotherhood was wiped away. The KEEP foundation directs and develops the social program of community life betterment, the Brotherhood is back at its specific job of building the manpower of the Church, for which it was originally intended when 12 men stood before All Saints' altar at St. Paul's University in 1927.

Today, the Brotherhood is moving forward, strong, sure, confident. Its members are committed to the purpose of the Brotherhood — the extension of Christ's Kingdom among men, especially young men through Prayer and Service — not only for Japan, but for all nations.



RNS

Holy Trinity Church, Tokyo, after the war.
Among the ruins, prayer and a new beginning.

KEEP: A Dream on a Mountain

by F. Daniel Montague

The great earthquake which razed Tokyo brought Paul Rusch to Tokyo in April, 1925. He intended to leave at the end of 12 months, but was encouraged to stay one school-year longer as a teacher of economics at St. Paul's University. For 17 years he taught at St. Paul's and Waseda Universities. On December 8, 1941, he began seven months' confinement at Sumire Camp in Denen Chofu, ended by repatriation to the U.S.

At the close of the war, Paul Rusch, as an intelligence officer, joined General MacArthur and his staff when they entered Japan. The Bishop of Tokyo called for Paul at once. Dying as a result of hardships incurred from imprisonment, the bishop exacted a promise from Paul and a few of his faithful clergy that they would dedicate their lives to the evangelizing of Japan's rural areas. Reflecting upon his promise, Paul Rusch realized that next to faith, Japan's greatest need was food, and next to it stood the problems of the nation's health and a hopeful outlook for the future of its youth. Out of these ponderings came KEEP, whose story is told here.

High in the mountains of central Japan a new way of life is unfolding. In this overcrowded land of hunger and disillusionment has come a vision of faith, a concept of brotherhood, called the Kiyosato Educational Experiment Project. The mission of KEEP is dramatic in its practical simplicity. When people are hungry, give them food; when they are sick, provide them with medical care; when they are eager to learn, give them the tools of discovery; when they are disillusioned, show them faith.

To feed the hungry, new farm lands within Japan, itself, had to be found. Already valleys and lowlands were farmed to capacity. KEEP turned to the rocky highlands. The first task was to cut through the rock barrier, symbol of defeat and frustration for the Japanese farmer. Rock by rock, wasteland was transformed into luxuriant gardens and fields.

While the job of land-clearing continues, KEEP has entered on a broad program of experimentation. Vegetables, grains, and pasture grasses are grown under controlled conditions. New seed varieties are tested to find those most suitable to the short growing season of the high-

lands. This experimentation extends to livestock and dairying. For the first time Hereford and Jersey cattle graze in mile-high mountain pastures.

In addition to guiding and helping neighboring farmers, KEEP conducts Japan's only farm-trainee program in modern highland farming. Through these farm trainees the methods and vision of KEEP are being carried to all parts of Japan.

To care for the sick, a hospital was built. The past year this modern facility served more than 10,000 patients — young and old — from 39 surrounding villages.

To provide the tools of discovery for a people eager to learn, KEEP built and operates Japan's First Rural Free Library. Out of this has come a nursery and kindergarten school where trained leaders teach the very young to work and play with others.

In 1957, a new conference center was completed, replacing an earlier structure destroyed by fire. This center has become the focal point of thousands who seek new direction. Each year more than 10,000 guests enjoy its facilities, and more than twice that number come to see it. They come from all the islands of Japan: students, farmers, bankers, religious, and government leaders. They come from villages, cities, even from abroad. Named Seisen Ryo, it is a place of discovery: new thoughts, new fellowship, new foods. The vision of KEEP — the better life through Faith, through Brotherhood — is revealed to them. At conferences representatives of agriculture, for example, discuss new methods of farming, equipment, seeds, and first-born calves. At youth gatherings, Japan's budding leaders explore the meaning of Christianity: democracy, freedom, and responsibility.

On Sundays, from far and near, by train, by bus, and on foot they come — those whose hunger is spiritual. The miracle of KEEP is the miracle of men working together in brotherhood, under God, with faith, and hope, and love. St. Andrew's Church is the heart of the body of KEEP, a living body which reaches out across the mountains and villages to touch the lives of men. This is Christianity in action. This is outreach. Little wonder that St. Andrew's is Japan's largest rural Christian parish.

KEEP's program of outreach has taken it into neighboring farms to assist in land clearing and to teach modern farming and the handling of Jersey cattle. It has taken



Mother and child on their way to St. Andrew's Church, a part of KEEP.

KEEP into neighboring villages to provide nursery schools for the care of children; to undertake a program of family health and sanitation conducted by public health and student nurses; to provide regular visits by doctors and nurses from KEEP's hospital. This outreach to others led to KEEP's annual county fair, the first of its kind in Japan. Each year more than 20,000 villagers and farmers discover further meaning of grassroots democracy. The good fellowship, speeches, contests and prizes are the harvest of a program which helps others to help themselves.

KEEP is the idea of one man, Paul Rusch, but the product of many men and women of vision: the dedicated Japanese who are giving their lives to this work; the Americans, Canadians, Japanese, and others whose prayers and financial support have provided the working tools. They are the people who lend helping hands, who recognize all children of God as brothers, who aid in sickness and in health, in hunger and refreshment, in joy and in pain. The people of KEEP are those who win the world's heart by serving it.

Mr. Montague, who is BSA secretary for Province V, plans to begin study for holy orders next September. Before going to Chicago in 1956, he served in Yokohama, Japan, as a lieutenant in the U.S. Navy.

KEEP Appeal

An urgent plea for \$21,000 to build stable housing at KEEP has been issued by KEEP's American committee. Paul Rusch has cabled from Japan, "This year's progress depends [on] starting construction [in the] next few weeks."

Housing needed will cost \$33,000, and only \$12,000 is now available.

Readers wishing to contribute to this work may do so through THE LIVING CHURCH RELIEF FUND, 407 E. Michigan, Milwaukee 2, Wis., marking all remittances "For KEEP Housing."



Builders for Christ money went into this building of this student center at Hokkaido University.

Evangelism on the Secular Campus

by the Rev. William D. Eddy

Co-Director, Hokkaido University Center

The literacy rate is not only higher in Japan than in any other major nation — the U. S. A. and Russia come after Japan in this respect — but also the attention accorded intellectuals and university learning is said to be unique there. And now that the military clique is gone and the political world is so divided, university scholars tend to lead the country.

Thus it is of more than ordinary importance that the Church be busy with university-level evangelism in Japan. Until recently high-level university work was pretty much concentrated in great St. Paul's University [see col. 3]. What the Church has there still compares favorably, in reality, with the best anywhere in the land. But in Japan where everybody reads and everybody knows the comparative ratings of universities, the very highest credit is — whatever the truth of actual educational accomplishment may be — accorded to the former Imperial universities, such as Tokyo, Kyoto, and Hokkaido.

Every parish has been doing something with students in Japan for years. What was needed was something in between an immense institution and a tiny parish student Bible class program. In 1953-54 a new university evangelism plan was put

into action. The sum of \$40,000 from the Episcopal Church's Builders for Christ campaign made possible the first university center at Hokkaido, which has been operating now for four years.

Hokkaido University is located in Sapporo, on the island of Hokkaido.

The center includes study facilities, library, housing for two directors (one layman professor, and one priest), dormitory for 10 men, and chapel for the daily use of the people living in.

A heady intellectual program is carried on each term, with a dozen courses interpreting religion and culture, both eastern and western. The program is patronized by some 100-200 students and faculty a week, despite the fact these studies are non-credit and cost a small fee.

Study groups (covering Mozart to T. S. Eliot) are, in fact, reading groups led by Churchmen. But they serve an important purpose, as does the whole university center program: to present the glories of Christianity in all its ramifications and with the glamor and atmosphere that a small but comparatively splendid institution generates. There is a strategy for evangelism at Hokkaido, which, it is hoped, will be spread, with the help of the Seikokai's sister Churches.

Church Schools: Kindergartens to University

by Charles Perry

The foreword of a recent St. Paul's University handbook opens with a statement from President Masatoshi Matsushita:

"St. Paul's (Rikkyo) is a Christian institution which believes in 'God the Father Almighty, Maker of Heaven and earth,' and which rejects the theory that the universe just happened. God created the world, and the living God is still working in creation. Since God is our Father we human beings are not unrelated to Him, but are to be fellow-workers with Him in creation. Our intellectual pursuit is a part of His creation in which we take active part. God is almighty, possessing all knowledge and truth. It is God's will that we human beings continuously seek after truth, so that God in truth may reveal Himself to us. This is the basic principle of our educational philosophy."

There was a time, not many years ago, in non-Christian, materialistically minded Japan when such a statement would have been the best means to cut down enrollment!

Yet, this past March some 14,000 young men and women — 90% of them non-Christian — took the St. Paul's entrance examinations, competing for the 1,200 vacancies, knowing full well that the university's mission is to inculcate Christian ideas in their heads.

Why this break-neck rush to enter St. Paul's? When freshmen are queried as to reasons for coming to Rikkyo, only the smallest minority will make any mention of Christianity and its attractions. They are more likely to say: "I hear the job prospects for Rikkyo grads are above average" (98% of the 1959 class secured positions). "Any school that has won the Emperor's Baseball Trophy four straight times is good enough for me." "I feel that a Rikkyo education, especially in English, is better than that of other private schools." "I came because it has the only hotel management course in Japan." "I could not get into a national university (at Tokyo University the entrance ratio is one out of 20), so I came here."

Missionary hopes to the contrary, there seems to be no groping for the finer things that a peculiarly Christian program has to offer.

But from the day he enters, the newcomer realizes that something new is happening to him. On matriculation day he is reminded that he is in a Christian

school with a code of conduct different from the usual Japanese school. Once he starts his classes he is required to take a course in ethics, and it is *Christian* ethics, although not so labeled. He may take one of the Bible classes which are popular and which are elective but which are no easier to pass than the usual academic courses. Four regular chapel services are held daily for his benefit, although he is not required to attend any of them. Various chapel-oriented groups such as the 16 chapters of the Brotherhood of St. Andrew, the GFS, the YMCA, St. Vincent and St. Joseph's Guilds, and the choir will make sure that he is asked to parties where the programs provided by the chapel are explained, and he will be cordially invited to participate. If he does, he'll discover that the several full time chaplains are the busiest men on the campus. The Christian pressure, albeit gentle, is on a student for a full four years, and explains why the university chapel has more baptisms every year than all the parishes combined in the diocese of Tokyo.

Eighty-five-year-old Rikkyo, founded by Bishop Williams, is the oldest of the Church's schools in Japan. It is likewise the largest, giving an education to about 10,000 students, all the way from primary up through university graduate level. This spring Rikkyo opened a law school. Since the war, women have composed about 10% of the university body. To publicize the role played by St. Paul's in Japanese education, a Friends of Rikkyo Committee has been established in America under the chairmanship of the Hon. Francis B. Sayre.

For a long time St. Paul's was the only Seikokai University in Japan, but this spring university level work, in a college of economics, was started in Osaka. The new university is called St. Andrew's, and is an outgrowth of Momoyama School, founded by the Church Missionary Society in 1884.

The junior college, although not unknown in prewar days, is largely a post-war development all over Japan; and the Church has kept pace with the times by supporting five of them, all for women and all giving a specialized form of training: St. Luke's College of Nursing, Tokyo; St. Agnes' (Heian) Junior College, Kyoto; Shoin Junior College, Kobe; Poole Junior College, Osaka; and Ryujo Kindergarten Teachers' Training College, Nagoya.

Below the college level there are a number of well-established Seikokai feeder schools, all of which have more applicants than they can admit in spite of being in competition with excellently equipped government schools: 11 high schools (three years); 13 junior high schools (three years); and five primary schools (six years). These schools are all on the main island of Honshu, in or near the large cities — Tokyo, Osaka, Kobe, and Kyoto — where, of course, the obvious student supply is located. The Church



The kindergarten is St. Mary's in Aomori. Highly literate Japanese value Church schools.

has let the government furnish education in most of the small towns and rural areas; but one postwar attempt to provide education in a small city is the establishment of St. Michael's School, Kamakura. All these schools, even most of the primary, give English language instruction, usually more than is required by the ministry of education; but their main emphasis naturally has been on offering a good sound Japanese education. Only one school, again named St. Michael's, in Kobe, is geared to take foreign youngsters, and gives instruction both in Japanese and in English.

The Japanese Church has a flourishing kindergarten program. The Church kindergartens — nearly all 200 of them — are attached to parishes, affording the pastors and women workers entrée into the non-Christian homes of their pupils, serving as an encouragement for their pupils to join Sunday schools, and — let's be frank — providing Church workers with welcome supplements to their invariably insufficient parochial salaries.

It should be borne in mind that Seikokai schools, with very few exceptions, are Japanese financed and Japanese administered. The day of the so-called "mission" school, foreign subsidized and foreign managed, has passed. True, the sister churches abroad can help — and the Japanese appreciate such help — in a variety of ways: founding scholarships which are all too few; helping in emergency reconstruction after one of the recurrent disasters — typhoon, earthquake, fire — that plague Japan; supplying some particularly costly piece of equipment; and, very important, sending missionary teachers.

The Japanese with their highest literacy rate in the world have always been believers in good education — and, generally speaking, they know what is good. Currently they believe Christian education has something superior to offer.

Training for the Priesthood

by the Rev. Roger N. Whybray

Theological education in the Seikokai began early.

At first the various Anglican missionary societies worked in comparative isolation from one another, and the tiny Church from early days, possessed no less than three seminaries, each maintained by a different society. The first to be established, in 1877, was the American one. This was founded by Bishop Williams himself. The other two were maintained by the two English societies, the Church Missionary Society and the Society for the Propagation of the Gospel, at Osaka and Tokyo respectively. The merging of the work of the various missionary societies to form the Nippon Seikokai led to a similar merger of these three seminaries, and in 1911 the Central Theological Seminary was founded. As its name implies, it was intended to be the Church's main place for theological training.

The Central Theological College has survived various vicissitudes and has been located in various places. Since 1953 it has been situated on the southwest outskirts of Tokyo. The international character of its faculty rivals even that of St. Augustine's College, Canterbury (the central college of the Anglican Communion). It is a meeting-place for Anglicans from many parts of the world. The present dean, the Very Rev. M. Y. Mori, presides over a faculty which includes three full-time Japanese teachers, and foreign teachers representing Canadian, American, and English missionary societies.

The Central Theological College tried to carry out its work in the three inter-related spheres of worship, study, and fellowship. In the chapel is maintained that continuous daily round of ordered and dignified worship which is a characteristic of Anglicanism wherever it is found. This serves as a model for the rest of the Church. In the classrooms the indispensable subjects of the curriculum are taught, much as in any seminary, but the attempt is always made to relate these things to the Japanese situation. In the "tutorial" hour the student meets individually with his tutor to discuss these problems more thoroughly. There are also innumerable

The author is an English priest in Japan under the auspices of the Society for the Propagation of the Gospel and the National Council of the Episcopal Church.

opportunities for practical evangelistic and pastoral work. In addition to vacation work under their own bishops and parish priests, some students have gone as volunteers to work in Okinawa during the summer; and this coming summer a number of staff members and students will be going off to conduct an evangelistic mission in Hokkaido under the direction of the bishop.

Although the Central Theological College is the main place in Japan where men are trained for the ministry, it is not the only one. Japan is a very complex society. It is necessary for the Church to be ready to present the Gospel to all classes, from the peasant to the intellectual. This means that there is a place for more than one kind of ministry. At the Bishop Williams Theological School at Kyoto and the Shoin Junior College at Kobe, there is an opportunity for men who do not qualify academically for admission to the Central Theological College to be trained for the ministry under a somewhat different kind of curriculum which emphasizes some of these special problems.

Religious Communities

Most of the early missionaries from America and England were of the evangelical type, and when, some 40 years ago, the first Anglican sisters opened a house in Tokyo, they created quite a stir in the missionary community and were watched with much curiosity by their colleagues. But now after four decades of service the religious communities — all five of them — have come to be accepted as an integral part of the Japanese Church.

The Community of the Epiphany, Truro, England, sent out the first sisters to Tokyo in 1919. And with their arrival came the promotion of the retreat movement and the introduction of Church embroidery work. But perhaps the greatest contribution of these English sisters has been the launching of a native daughter community, the Community of Nazareth. These Japanese sisters survived the days of persecution during World War II, and the first two members took their life vows soon after the war ended, out in the country where they had been driven by a hostile government. Now the Sisters of Nazareth and the Sisters of the Epiphany live in a common Tokyo compound and share the same chapel.

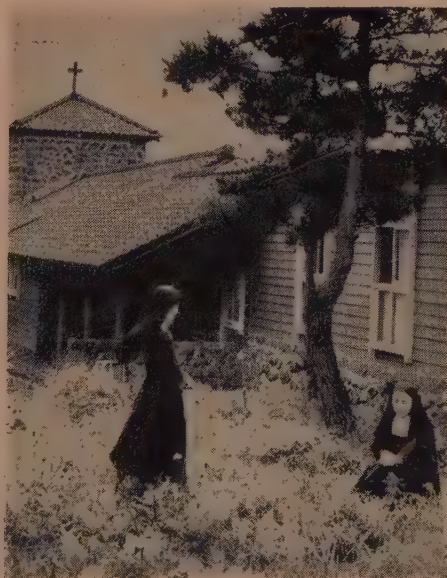
The Community of Nazareth has nine professed sisters and three others under temporary vows. They keep busy arranging retreats and quiet days, running a model kindergarten and Sunday School,

baking altar bread, and helping out in a parish church. Their embroidery work has both a national and an international reputation.

A second native sisterhood, the Community of Divine Charity, was organized in 1949 by a native priest, Fr. Stephen H. Kimura, SSJE, in connection with Harunaso Tubercular Sanatorium [see p. 38]. The Community now has five professed sisters and six sisters under temporary vows. Their main work is nursing; a few of them run a kindergarten. These two native sisterhoods have grown rapidly and now are appealing for building funds to house more sisters.

The Community of the Transfiguration, Glendale, Ohio, sent some of their sisters to Japan in 1955. They settled in Sendai, see city of Tohoku diocese, where they have a convent, an excellent kindergarten, and a training school for women Church workers.

The Society of St. John the Evangelist is the only community for men in Japan. The dream of a Japan house first came when a young Japanese deacon joined the American congregation of the society in 1925; and this dream became reality in 1934, when, with three Japanese priests professed, a province in Japan was created. Together with some American fathers, these Japanese were sent to open a house in Tokyo. At present three members of the society reside in Tokyo and the rest are at St. Michael's Monastery in Oyama, 50 miles north of the capitol. The order is planning to build a retreat center in the outskirts of Tokyo. In addition to preaching and holding retreats, the fathers have chaplaincies at two of the convents, at St. Paul's University, Tokyo, at Harunaso Sanatorium, and at several American air bases. They are also in charge of two churches, and publish Church literature — nearly 100,000 copies of pamphlets and booklets to date.



Sisters of Nazareth at St. Andrew's, KEEP. Their duties are varied and many.

Angry Young Men of the Seikokai

by the Rev. Cyril H. Powles

The respect for age is a strong characteristic of any eastern society, and in the Japanese Church it is no exception. But in recent times there have been rumblings which presage a new attitude to the role which younger adults can play in Church affairs. As the number of clergy and Church workers who received their training after the war increases, the differences between their outlook and that of the older clergy who occupy the positions of leadership in the Seikokai today have become clearly marked.

These differences erupted into open criticism last autumn at a nationwide conference of Church workers.

According to the "sengoha" (literally "postwar group"), the present leaders of the Japanese Church are living in the past. Their thinking is basically the same as it was in the old mission days, when they leaned for guidance and financial support on the foreigner. They do not take into account the great changes that have taken place since the war, nor are they very clear about the very basic differences which exist between the mores of traditional Japanese society and the fellowship of the Christian Church.

Among the matters considered have been: organization and administration of the Nippon Seikokai, the Church and society, relations between clergy and laity, the standing of women workers, self-support, missionaries as a constructive or as a retarding force; the problem of the institutions, and new forms of evangelism.

It is difficult at this stage to evaluate this movement; but as a sign of growth within the Church one cannot help but welcome it with joy and hope.

In Japanese society it is extremely difficult for younger people to make their voices heard independently of their elders, and a clear expression of opposition from the top may dampen the ardor of many of the present participants. If so, the more convinced members will be isolated and, perhaps, embittered. We can only pray that the Holy Spirit will guide the Seikokai to make the fullest use of this movement; to see in it not a threat to the *status quo*, but rather a way in which the Church in Japan will be enabled to make greater strides in this, its second century of existence.

The author is a Canadian missionary, teaching at Central Theological College. Born in Japan, he is the son of the late P. S. C. Powles, assistant bishop of Mid-Japan.



This is **KEEP** ... Practical Christianity
at work in the mountains of Japan





Photo: John Launois from Black Star

1. Main lodge of SEISEN RYO, KEEP's famed Christian Conference Center.
2. New crops and foods pioneered by KEEP bring hope to highland farm families.
3. Skilled doctors treat the sick in modern 20-bed hospital.
4. The people served by KEEP (here seen coming to annual "Well Baby" contest).
5. St. Andrew's Church, Japan's largest rural parish, is "home" to communicants living in 12 surrounding villages.
6. Japan's first rural free library now provides wide extension service in reading matter and films.
7. Model kindergartens care for the very young while parents work in the fields.
8. Annual County Fair, KEEP's first outreach, is now run by villagers and county people.
9. Thousands attend conferences at Seisen Ryo, carry KEEP's story to all Japan.
10. Help in land clearing is another form of KEEP's outreach.
11. Three "mission stations," extension centers for KEEP, are built and operating; groundwork laid for seven more.



Photo: John Launois from Black Star



For further information, current literature, color-slide films, new 16 mm. color-sound movie, write PAUL RUSCH, Exec. Director, or American Committee for KEEP, 343 S. Dearborn St., Chicago 4, Ill.



Photo: John Launois from Black Star



Diary of Happy Days

Excerpts from personal
notes of Japan's
Presiding Bishop
on the solemn, joyous,
and comic events
of crowded centennial days

by the Most Rev. Michael H. Yashiro

Photos by Ryo Natori

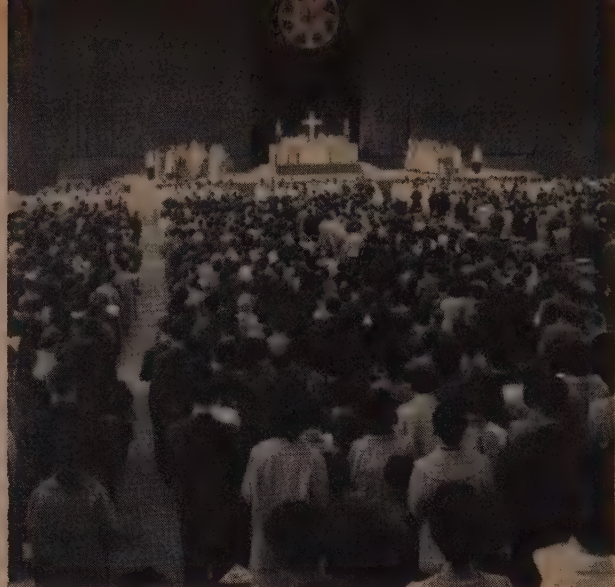
This year, after preparing to welcome many distinguished guests from the mother Churches, I feel that the month of April flew like an arrow.

However, in doing big things, we must always also take care of small ones, so after finishing Sunday, April 5, in Kobe [Bishop Yashiro's diocese], I left home for Tokyo. In the train I received a telegram from Ken Heim and Bob Smith [American missionaries] inviting me to discuss matters concerning the "Taikai" (big meeting). I took a taxi from the station to the Hotel Teito, and on the way passed the Imperial Palace which was beautifully decorated, and I shouted, "Wonderful!"

When I reached the hotel I found Ken and Bob waiting for me, and at breakfast we discussed the best way to make the Taikai known to the mother Churches.

At noon I attended a luncheon sponsored by the Japan and American Society to meet Bishop Lichtenberger and the Hon. Francis B. Sayre [who once served as Bishop Sherrill's personal representative to Japan].

We heard then that the plane bringing the Archbishop of Canterbury and his party had had to return to Hong Kong because there were several suspicious persons aboard, and the



The centennial of the Nippon Seikokai opens in solemn worship of thousands massed in Tokyo's metropolitan gymnasium on April 7.



Choir of healers sang the great opening service of the centennial. Nurses, doctors, and students from all Seikokai schools took part.



Between solemn occasions, there was time for laughter. From left: Bishop Bloy of Los Angeles, Presiding Bishop Yashiro, the Archbishop of Canterbury, Presiding Bishop Lichtenberger, Ambassador J. O. Reuchlin of the Netherlands, and Bishop John Kudo.



Dr. Fisher visits Bishop Makita of Tokyo at St. Luke's Hospital.

The Living Church

plane would not reach Haneda Airport until 10:30 that night. While waiting for its arrival I spent the time writing articles for various magazines.

At 9:30 I took a friend's car to the airport and there found over a hundred reporters and television people waiting. When the archbishop's plane arrived and he and his party descended, even my good friend Paul Rusch could not control them. The archbishop appeared full of energy and put his arm about me. We tried to go out, but the crowd was such that even husbands and wives became separated.

We had reserved a special room for a press conference but it was impossible to reach it, so the conference took place in the big hall of the airport. It was impossible to discuss serious matters, and when someone asked the archbishop what he wanted most to see in Japan, he replied, "Bishop Yashiro." Everyone laughed at this and it gave a good chance to end the conference, and we reached the Imperial Hotel about 11 o'clock.

The next morning, Tuesday, April 7, the British ambassador escorted the Archbishop and Mrs. Fisher to the palace, and I was very grateful to our Emperor and Empress for sparing time for this audience when they were so busy preparing for the royal wedding.

At one-thirty the opening service of the Centennial began. About 4,500 were in the big Tokyo metropolitan gymnasium [Tokyo Athletic Center]. Over 300 clergy and 13 Japanese bishops, and seven bishops from abroad, formed an impressive procession. Bishop Lichtenberger, Presiding Bishop of the Church in America, gave the opening address. This had been previously translated and everyone had a copy, so it proceeded very smoothly and made a great impression.

After the service about 400 people gathered at the Chinzanso, the former resi-

Continued on page 33



PBUSA

Trench-coated Presiding Bishop (above) is introduced to airport greeters by the Rev. Kenneth Heim, senior American priest in Japan and co-editor of this issue of THE LIVING CHURCH.



Prince Mikasa (above, right) serves the PB (USA) while the PB (Nippon) looks on. This was after a rained-out garden party became an indoor affair.



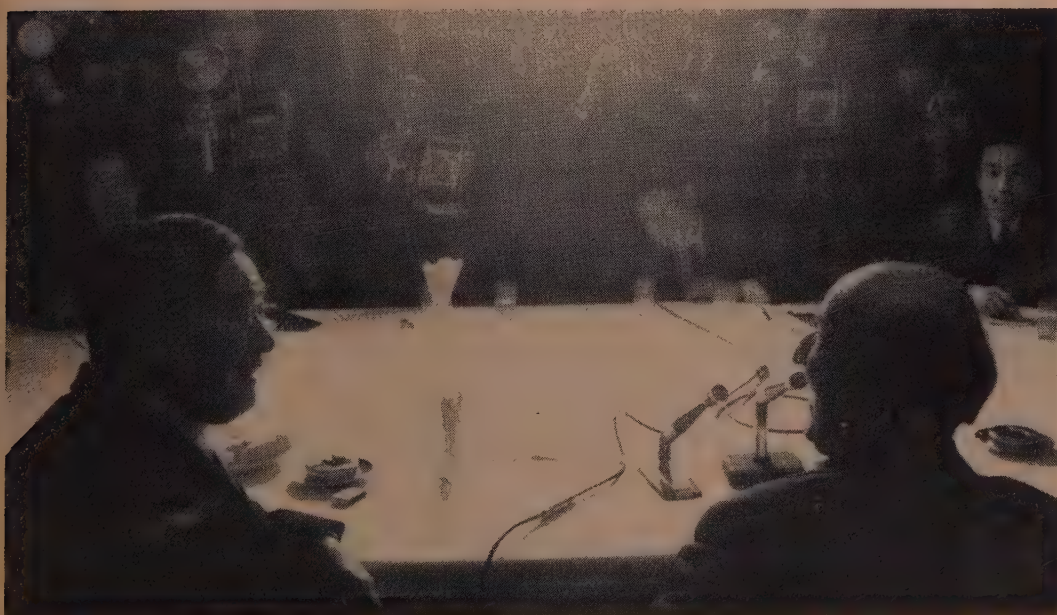
Primate huddle (right) finds Presiding Bishop Lichtenberger in serious talk with the Archbishop of Brisbane, Australia, during a laymen's reception to greet overseas bishops, held at Tokyo's International House.

DYNAMO IN A MITRE

Dr. Fisher, Archbishop of Canterbury, sailed through celebrations in Japan like a ship of the British line. At right he dons the boots he shed to enter a Japanese home, where he recorded a radio broadcast for London consumption. Checking up as his protocol officer is Paul Rusch of KEEP.

At right below, vested for dedication of classrooms at Elizabeth Saunders Home, Oiso, he paused to inspect the home's relics as Mrs. Sawada, head of this orphanage, explains their history.

Below, he banters with Japanese photographers at a press conference flanked by Presiding Bishop Yashiro.



Mission to a Great Nation

Old caricatures sometimes die hard.

We know some good Churchpeople who still think of missionary work in terms of the cartoonist's picture of an exotic island with grass hut, where stern missionaries try to encourage skirts and discourage cannibalism.

If this issue of *THE LIVING CHURCH* does nothing else, it should spell out in clear terms the idea that in Japan the Episcopal Church encounters a missionary opportunity in a setting of urbanization, technological advance, high standards of education, and a sometimes disturbing degree of sophistication.

Perhaps we need, if we would understand the mission to Japan, to study the missionary work of the Church of apostolic times rather than the missionary work of the 19th century.

Then as now, the mission was mainly to the great metropolitan centers of the great empire. Then as now, cities with high culture, world influence, and great sophistication walked in the darkness of disbelief in the Christian truth.

To the conversion of the metropolises, the early Church gave generously of her resources and her limited manpower. There was no hoarding of talent in the established parishes and dioceses — the best of



RNS

Shinto idols
The victory will not be easy.

the Church's sons went forth to battle and die for the faith in the great centers of power and learning.

Japan offers a tremendous and immediate opportunity to advance the Christian mission. We have a situation in which we can speak and be heard. We have a situation of tolerance and even encouragement of Christian work. We ride, in some degree, upon the crest of a wave of prestige.

It can be argued that the opportunity before us is not as great as the opportunity presented a few years

An Expression of Gratitude and a Response

A statement accepted by acclamation during the Centennial Celebration of the Nippon Seikokai:

We, the bishops, clergy, and laity of the Nippon Seikokai who are gathered together in Tokyo on April 8, 1959, in order to observe the first century of Anglican missionary work in Japan, would like to express our heartfelt gratitude to the mother Churches, for their sacrifice and effort in sending out missionaries and financial support during the past one hundred years.

Having long enjoyed our autonomy, we are trying very hard to make our province self-supporting, which we believe will make all of us happy.

In facing the second century of evangelism, we are determined to accept the Divine Command to convert our own fellow-countrymen for our Lord. We sincerely and humbly ask you mother Churches to assist us with new vision and help us in establishing new work to fulfill this great task for our same Lord.

On April 9, 1959, four leaders of the mother Churches of the Nippon Seikokai responded to the Japanese statement with this letter:

To the Presiding Bishop, Nippon Seikokai:
My dear Bishop Yashiro,

We rejoice and give thanks that we are privileged to join with you and your people in the celebration of one hundred years of our Church's mission to the people of Japan. The glorious example of the past century makes us the more aware of the opportunities before you now.

As the Nippon Seikokai enters upon the second century of work among the millions of people in this richly endowed nation, we assure you of our renewed concern for the mission of our Church here.

The task is of the greatest magnitude. Therefore, for the strengthening of the existing Church and the initiation of new work, we pledge ourselves to consult and work together with you, in the future as in the past, as partners and brothers in Christ.

In our Christian exchange of thought, and gifts, and prayers, we shall seek to uphold you in doing God's will and work in this land.

Signed:

GEOFFREY CANTAU (Archbishop of Canterbury)
REGINALD BRISBANE (Archbishop of Brisbane, Australia)
IVOR BRANDON (Bishop of Brandon, Manitoba, Canada)
ARTHUR LICHTENBERGER (Presiding Bishop, U.S.A.)

The Kicking Bishops

For nearly three decades the American and English missionaries and their Japanese converts got along without an official name for the Church that was rising in Japan. Some called it "The Church of England in Japan," despite the poor flavor this left in the mouths of nationalistic Japanese; others called it "The Church of the Apostles," but this hardly distinguished

it from the Japanese names of other Protestant bodies working in Japan.

In 1887 the First General Synod of the Japanese Church—a meeting dominated, it should be noted, by foreigners—tackled the problem of a suitable name, with most of the delegates in favor of some sort of Japanese equivalent of "Protestant Episcopal." Yet this well-established American term, when turned into Japanese, resulted in a variety of ludicrous names: "The Church of the Kicking Bishops," "The Church of the Contradictory Overseers,"

and even "The Church of the Bosses!" Many laughs later, the delegates gave up direct translation and attempted to coin a Japanese name that might command the respect due the Anglican heritage—and about the best they came up with was the prim, Confucian-smacking "The Church of Decency and Order!"

Eventually, a Japanese lay delegate rose and suggested "Nippon Seikokai" or "The Holy Catholic Church of Japan." All Japanese present, according to Bishop McKim, shouted *Banzai*, and it was accepted.

ago. But this is beside the point — yesterday's opportunities do not concern us, only today's.

We delude ourselves if we think that the opportunity guarantees us an easy victory in Japan. The forces of secularism are strong, and so are the forces of the religious groups which came to Japan before Christianity did.

All this is simply to say that we think the Episcopal Church should be ready and eager to make her contribution to the Japanese mission a major one.

We quite understand the Overseas Department's eagerness to encourage an increasing measure of self-support on the part of Japanese dioceses and parishes. We understand the unwillingness of those dioceses and parishes to appear overly anxious to get American money. We certainly do not desire to pauperize the Japanese Church.

But neither do we want to see its outreach restricted by lack of funds and manpower!

We hope and pray that there will continue to be opportunities given the American Church to give of men and money on a large scale. We think the Japanese mission will need such support for many years, and we are sure that we Americans need to give it.

The gift of an atomic reactor to St. Paul's University, Tokyo, is one example of a cause in which all Episcopalians can share. We are asked to raise \$360,000 in a campaign beginning this Sunday, May 24.

It is our hope that many other projects will be found which will enlist the support of Episcopalians for the work of the Church in Japan — projects in which they are called to share not only money but time, energy, manpower.

To Help You Help

Scattered through the articles in this issue of THE LIVING CHURCH are many references to specific needs of the Japanese Church and of Church-related organizations in Japan. These statements of need come from responsible and reputable sources.

If you wish to help meet these needs, or if you wish to support the Church's mission to Japan in general, we offer this suggestion:

Send your remittance to THE LIVING CHURCH RELIEF FUND, 407 E. Michigan St., Milwaukee 2, Wis. Be sure you indicate the use to which you wish your remittance to go. THE RELIEF FUND will forward your contribution to the proper agency by the most efficient means available. (Auditors require that checks be made payable to THE LIVING CHURCH RELIEF FUND.)

Story of an Issue

Many people worked to make this issue possible.

It really began soon after General Convention, when one of our associate editors wandered into Milwaukee, full of excitement about the upcoming centennial celebrations of the Nippon Seikokai.

The conversation fairly soon reached the stage of: "Wouldn't it be nice if we could have a special issue," but further than this the Milwaukee team wouldn't go, since they operate in a world in which bills come around every month and have to be paid.

From someone came the suggestion that a good many people would be glad to contribute to make such an issue possible. This seemed moderately unlikely to the Milwaukeeans, but they eventually sent out a few pleas for help. Ten days later the book-keeper came in with the news that the money for a special issue was in hand!

Fortunately, the Rev. Kenneth Heim was in the United States at that time. Dr. Heim is the Overseas Department's representative in Japan, and the senior American priest in the Seikokai. He agreed to set up the Japanese end of the project — which meant the end that did most of the work.

Back in Japan, Dr. Heim found his principal ally and co-editor for the special issue project in Charles Perry, LIVING CHURCH Japan correspondent and editor of *Japan Missions*. Mr. Perry, who is history professor at St. Paul's University, first went to the Orient in 1931.

Thanks to them, and to numerous authors, photographers, and other helpers, most of the content of this issue was obtained.

We think they did a wonderful job, and we are very grateful to them.

The Living CHURCH

EPISCOPATE

Suffragan Elected Coadjutor

by the Rev. HARRISON HADLEY

The Rt. Rev. Walter Maydole Higley, S.T.D., suffragan of Central New York since 1948, was elected bishop coadjutor of the diocese at its annual convention meeting in St. Paul's Church, Syracuse, May 7-8. Bishop Higley, who is 60, will if he accepts election become diocesan on the retirement of the Rt. Rev. Malcolm E. Peabody, D.D., who will retire by June of 1960.

Bishop Higley received a majority of the clerical and lay votes on the 11th ballot. On each ballot he received a majority of the votes in the lay order, and was within a few votes of the clerical majority.

On the fourth, fifth, seventh, eighth, and ninth ballots the Very Rev. Robert McGregor, dean of Trinity Cathedral, Newark, received a majority of votes in the clerical order.

Nine clergymen, including three suffragan bishops, were placed in nomination. They were:

The Rev. John V. Butler, rector of Trinity Church, Princeton, N. J.; the Rt. Rev. Donald J. Campbell, suffragan of Los Angeles; the Rev. Albert A. Chambers, rector of the Church of the Resurrection, New York City; Bishop Higley; the Rev. Reamer Kline, rector of St. Mark's Church, New Britain, Conn.; the Rev. Herbert W. Lamb, Jr., of Silver Spring, Md.; the Rt. Rev. Philip McNairy, suffragan of Minnesota; Dean McGregor; the Rev. Raymond O'Brien, Grace Church, Elmira, N. Y.

The Central New York nominating committee received word from Bishop McNairy and Dr. Butler that they wished their names withdrawn but the convention voted that all names should be voted on.

Bishop Higley was born in Norwich, N. Y., and has spent his entire ministry

in the diocese of Central New York. Before his consecration as suffragan in 1948, he served five years as archdeacon and secretary of the diocese. He is a member of the class of 1918 at Phillips Andover Academy, Andover, Mass., and of the class of 1922 at Columbia University. He received the bachelor of science degree at Columbia, and then studied two years at the General Theological Seminary, being ordained a priest in 1925.

INTERCHURCH

CSI-Lutheran Statement

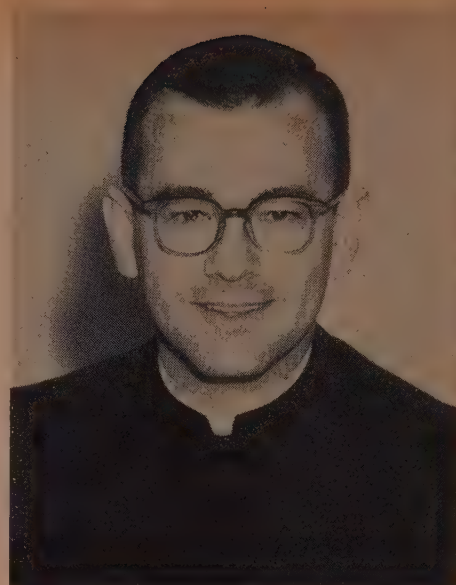
Denial of the essential nature of episcopacy was voiced by a joint theological commission representing the Church of South India and the Federation of Evangelical Lutheran Churches in India. "The presence or absence of episcopacy ought not in itself to determine the relationship of one Church with another," the commission said.

"We do not hold that it is essential for the existence of the Church, or for the ministers and the Sacraments, or that God has bound Himself to grant through it greater blessings, authority, or grace than through other forms of the Church's ministry."

A Lutheran commission member is quoted by Religious News Service as saying that concerning the historic episcopate, "It was made clear beyond any doubt that in principle there exists no difference between the CSI and the Lutherans." He said that CSI spokesmen stressed that they "do not consider the proclamation of the gospel and the administration of the Sacraments by an episcopally ordained ministry more valid and efficacious than those by a ministry not standing in the historic episcopate."

Commenting on the commission statement, the Rev. Arthur A. Vogel, member of the Episcopal Church's Joint Commission on Ecumenical Relations and of the theological sub-committee studying the CSI question, and professor of apologetics and dogmatics at Nashotah House, told THE LIVING CHURCH:

"This statement points up the anomalies now existing in the CSI and strikingly shows the contradictions involved in the CSI scheme



The Rev. Wade Wright Egbert has been appointed dean of All Saints' Episcopal College, Vicksburg, Miss., effective July 1. Mr. Egbert was formerly on the staff of Trinity Cathedral, Little Rock, and head of Trinity Academy there. For the past year and a half, he has been an assistant professor of philosophy at Little Rock University. In addition he has served on the diocesan youth commission and the department of Christian education. Mr. Egbert is the son of Mrs. E. C. Egbert and the late Rev. Mr. Egbert.

of letting the end of proposed unity justify the means in the field of polity, by which the CSI hopes to bring unity about. It further shows how vital was our Church's recognition of only the explicitly episcopal elements in the CSI at our last General Convention, instead of in any way recognizing the CSI as an institutional whole. The CSI's major institutional decisions, from the Anglican viewpoint, have yet to be made."

ARMED FORCES

Priest Heads MCA

The Rev. Dr. C. Leslie Glenn has been elected president of the Military Chaplains Association of the United States. Founded shortly after World War I, the organization of Army, Navy, and Air Force chaplains includes representatives of the three major faiths. One of its purposes is to publicize the importance of an adequate number of chaplains.

Dr. Glenn was rector of St. John's

Central New York Balloting

Ballot Number:	1	2	3	4	5	6	7	8	9	10	11
	Cl. Lay	Cl. Lay	Cl. Lay	Cl. Lay	Cl. Lay	Cl. Lay	Cl. Lay	Cl. Lay	Cl. Lay	Cl. Lay	Cl. Lay
J. V. Butler	7 21	3 7	0 1	2 3	2 0	1 0	0 1	0 0	0 1	0 0	0 0
D. J. Campbell	1 4	2 1	1 0	2 0	0 0	1 0	0 0	0 0	0 0	0 0	0 0
A. A. Chambers	3 6	4 3	0 3	0 2	0 2	1 0	0 1	0 1	0 1	0 0	0 1
W. M. Higley	47 129	48 143	49 145	44 137	45 126	46 126	44 132	44 119	46 120	49 120	52 134
Reamer Kline	0 0	0 0	0 1	0 1	0 0	0 0	0 0	0 0	0 0	0 0	0 0
H. W. Lamb, Jr.	0 8	0 4	0 0	0 0	0 0	0 0	0 0	0 0	0 1	0 0	0 0
Philip McNairy	1 2	0 4	0 0	0 0	0 1	1 1	0 0	0 0	0 0	0 2	0 0
R. F. McGregor	24 50	35 63	46 74	51 86	52 97	49 102	54 91	53 97	51 96	48 89	46 75
Raymond O'Brien	12 7	6 7	2 8	0 1	0 1	0 0	0 0	1 1	1 0	0 1	0 1
Necessary to elect*	51 118	51 119	51 119	51 118	51 117	51 117	51 116	51 113	51 113	50 110	50 109

*Majority of those registered present and eligible to vote.

Church, Washington, D. C., before taking up his work as a member of the Mental Health Research Institute at the University of Michigan Medical School. He served as a Navy chaplain on active duty from 1942-1946.

ORTHODOX

Russian Consecration

The Rev. Archimandrite Dositheus (Ivanchenko) was consecrated (Russian Orthodox) Bishop of New York at the Church of St. Nicholas, on May 9.

He will be in charge of the diocese, which is under the direct jurisdiction of Patriarch Alexei of Moscow. Metropolitan Boris will continue to be the exarch for the parishes of the patriarchate in the U.S.A. and Canada.

The consecrator was Archbishop Panteleimon of the patriarchate jurisdiction in Edmonton, Canada. The co-consecrators were Bishop Oreste of the Carpatho-Russian Church and Bishop Andrei Moldovan of the Romanian Church.

MINISTRY

The Road from Rome

The Rev. Gerard Mundy, a former Roman Catholic priest, was received into the Episcopal Church priesthood by Bishop Pike of California on May 3.

Mr. Mundy was received as a communicant in 1958 by Bishop Lewis of Nevada. He received special tutoring at the Church Divinity School of the Pacific while working with a San Francisco brokerage house.

As a Roman Catholic priest (he was ordained in 1950), he served as assistant at St. Vincent's Church, New York, and was priest-in-charge of American Students at the Sorbonne, Paris, France.

His first assignment in the Episcopal Church is that of vicar of St. Aidan's Mission, San Francisco, and associate canon pastor of Grace Cathedral.

POLISH NATIONAL CATHOLICS

Consecration

The Very Rev. Francis Carl Rowinski of Chicago was consecrated Bishop of the Western Diocese of the Polish National Catholic Church of America at a ceremony in the Cathedral of All Saints, Chicago, May 12.

Officiating at the rites was Prime Bishop Leon Grochowski of Scranton, Pa., assisted by Bishops Joseph Soltysiak and Thaddeus Zielinski.

Bishop Rowinski was elected at the Church's 10th quadrennial General Synod last July. He will serve as leader of some 80,000 members of the PNC in 45 parishes and 12 missions of the midwest and the south. He succeeds Bishop Joseph Kardas, who died last July. [RNS]

BRIEFS

PROSPERING SUBSIDIARIES: Annual reports for 1958 on two Church Pension Fund subsidiaries show booming business and healthy dividends. The Church Fire Insurance Corp. was insuring almost 5,000 churches and institutions. In spite of record payments of \$973,000 on 637 losses during 1958, the Corporation increased its surplus and paid a substantial dividend to the Pension Fund. Church Life Insurance Corp. reported more than \$40,000,000 of life insurance in force and assets of \$15,000,000. Annuities with an annual payment value of \$819,000 were also in force.

EDUCATING OLDER MEN: Anglican Church of Canada is opening an evening school of theology in Toronto to train older candidates for ordination. After two years of evening courses, students would be asked to give up secular employment and take a six-month full-time course at an Anglican center. Graduates would be ordained deacon and serve as urban curates or rural missionaries under close supervision for some years, while taking summer courses. Suffragan Bishop Snell of Toronto says the candidates would receive "the equivalent training of a licentiate in theology over a longer period."

DESEGREGATION AT HOME: Bishop DeWolfe of Long Island said, in a pastoral letter read in Long Island Churches on Whitsunday, that segregation in any shape or form would not be tolerated in the diocese.

ARTIFICIAL STABILITY ENDED: Sir Kenneth Grubb, speaking to the annual meeting of the Church Missionary Society in London, said the Church had been given stability and protection, under the colonial system, that were in some ways artificial. But now such props are being knocked away one by one Sir Kenneth said. "Our African brethren are being called upon by their mere presence and numbers, their fellowship in the Church universal, and their obedience to their Lord, to challenge the nation to seek the good and refuse the evil. To be known as the salt of society is a high responsibility."

AFTER JAMBOREE, DEATH: Archdeacon Donald Reginald Weston of Northern Rhodesia died after his car had overturned 17 miles north of Lusaka. He had been attending the first interracial Scout Jamboree in Central Africa.

THE CLERICAL DIRECTORY: Publication date for *The Clerical Directory of 1959* is scheduled for mid-June, according to Gordon Fearey, secretary of the Church Hymnal Corporation. A triennial publi-

cation, the *Directory* contains biographies of 8,800 clergy, with photographs of diocesan and seminary clergy groups, as well as a summary report of the actions of General Convention.

COADJUTOR FOR NORTH CAROLINA: Bishop Baker has received approval from his first convention as diocesan for the election of a bishop coadjutor, probably at a special convention next fall. North Carolina has a tradition of long terms for coadjutors. Bishop Baker became coadjutor in 1951, diocesan this spring. His predecessor, Bishop Penick, was coadjutor for 10 years, and Bishop Lyman was coadjutor for eight years back in the last century. Bishop Baker will be 61 this summer, so his coadjutor could serve for more than 10 years if the present diocesan serves till compulsory retirement age.

IMPRESSED: Archbishop Carrington of Quebec, acting Primate of Canada, paid tribute to Roman Catholic devotional life recently. "While I do not accept the special dogmas of that Roman Catholic Church, I am impressed by its powerful witness to the faith as it receives it and by its strong sacramental and devotional life," he said.

POLISH REUNIFICATION: Possible reunification of the Polish National Catholic Church of America with its branch in Poland was discussed by officials of the two bodies at a meeting in Scranton, Pa. Taking part in the talks at the Church's headquarters were Prime Bishop Leon Grochowski of the Polish National Catholic Church in this country and two representatives of the Polish National Catholic Church of Poland. [RNS]

AFTER THE TRIAL: Among the first group of Africans brought up by the South African Government for the treason trials was the Rev. James Calata. He has just been appointed a canon of Grahamstown Cathedral. Canon Calata was discharged after a preliminary hearing at the trial.

DEATH PENALTY: Gov. Leroy Collins, a Churchman, of Florida, has signed a bill imposing the death penalty for terror bombing which results in a fatality. Inspired by the recent wave of school, church, and synagogue bombings and bomb threats, the measure also tightens penalties for bomb hoaxes and bombings in which persons are injured. [RNS]

DEAN FOR LABOR LAW: Very Rev. Francis B. Sayre, Jr., of Washington Cathedral has accepted chairmanship of a citizens committee on the Fair Labor Standards Act, calling for increase in the minimum wage and extending the minimum's coverage. Prominent Roman Catholic and Jewish clergy have announced their support of the legislation.

Around The Church

The ninth annual pilgrimage to the **Shrine of Our Lady of Walsingham, Grace Church, Sheboygan, Wis.**, is scheduled for June 6. Bishop Brady of Fond du Lac will celebrate the Mass. Intention for 1959 is the peace of the world and Catholic unity. Luncheon reservations should be made through the Rev. Robert F. Sweetser, 1011 N. Seventh St., Sheboygan.

Andrew Putnam, six-year-old son of the Rev. Frederick P. Putnam, rector of **St. Matthew's Church, Evanston, Ill.**, received a fractured leg and head injuries in **Asheville, N. C.**

"Andy" pedaled his tricycle into the path of an automobile. He was taken to Memorial Mission Hospital where his condition was soon reported to be good.

Fr. Putnam and his family were on vacation in Asheville.

The program of the fifth annual **North Conway Institute**, June 15-19, North Conway, N. H., will concern itself with the pastoral care of alcoholics and their families.

The sponsoring organization is the North Conway Foundation, primarily a religious-oriented fellowship, composed of representatives of the three major faiths. President is the Rev. David A. Works, who is also rector of Christ Church, North Conway.

Among the speakers scheduled for the Institute are **Ebbe Curtis Hoff, Ph.D., M.D.**, dean of graduate studies, Medical College of Virginia; **Raymond G. McCarthy**, associate professor of health education, Yale University, and associate director, Summer School of Alcohol Studies, Yale University; **Bishop Hall** of New Hampshire.

At the annual meeting of the **Guild of All Souls** held at St. Paul's Church, Brooklyn, N. Y., the Very Rev. **Malcolm DeP. Maynard**, dean of All Saints' Cathedral, Milwaukee, was reelected superior-general of the Guild. The Rev. Everett B. Bossard, of the Church of St. Mary the Virgin, New York, was elected warden, Miss Anne P. Vaughan was reelected secretary-treasurer, and all present council members were reelected.

Second largest Okinawan exporter to the United States is **St. John's Craft Center, All Souls' Church, Urasoe**, which sent \$10,000 worth of handwoven articles to the U.S. last year. Begun two years ago in order to find work for needy people in his parish of St. John's, Nago, by the Rev. **William A. Hio**, the Craft Center now employs almost 70 people.

The craft items have been popular at Church bazaars in the United States. The center publishes an illustrated retail catalogue, obtainable from St. John's Craft Center, All Souls' Episcopal Church, Urasoe, Okinawa.

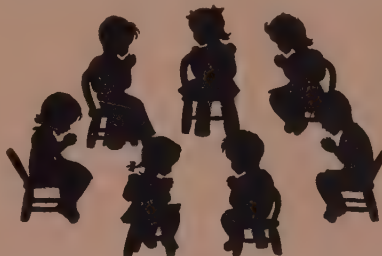
Ground was broken in Lomas de Atzingo, Cuernavaca, Morelos (Mexico), for **All Saints' Church and boarding house for boys** who come from small, isolated villages to attend school in a large center. About 75 boys will live together and attend high school and the university in Cuernavaca.

Children's Haven, a "home" for homeless children, located on the Shenandoah River, **Charles Town, W. Va.**, and **Newton D. Baker Hospital for veterans at Martinsburg, W. Va.**, are engaged in cooperative therapy.

The Rev. Temple G. Wheeler, priest of the Church and executive director and founder of Children's Haven, and Capt. Fred M. Nussbaum, officer in Church Army and associate director at the Haven, have felt that the children at the Haven needed more adult companionship. At the same time the head of Newton D. Baker Hospital wanted his patients to have more "home-life."

The two institutions are now fulfilling each other's need.

Last summer the men of the hospital



took the boys from the Haven on fishing trips.

At Christmas both boys and girls of the Haven were entertained by the men and women patients of the hospital, and a group of the patients contributed over \$350 to the Haven to help build a new cottage for the children.

At Easter there was a ham-and-eggs breakfast and an egg hunt for the children.

Although Children's Haven has no official connection with the Episcopal Church, it has since its inception "been closely allied with the Church," according to Captain Nussbaum. In addition, says Captain Nussbaum, the home has "begun a relationship with the Church Army which we hope will ultimately grow into an area of training enlistees of the Church Army."

The president of the **Men's Club of the American cathedral in Paris**, the Hon. **Frederick E. Nolting, Jr.**, assistant ambassador to NATO, reported to the club on the excellent record made this year by Mr. **Charles Jacob**. Mr. Jacob is the club's French scholarship student at the Episcopal Theological School, Cambridge, Mass. In view of the success of this first venture, the club voted to raise another scholarship of \$2,500 to be awarded to a student for the next academic year in cooperation with the French Reformed Church.

INTERNATIONAL

ENGLAND

American Dean

The Rev. Dr. Cuthbert A. Simpson, Regius professor of Hebrew, Oxford University, and an American, has been selected dean of an English cathedral.

Appointed by Queen Elizabeth to serve as dean of Christ Church, Oxford, a position which carries with it heading up the college of the same name, Dr. Simpson is known in the U.S.A. through his long association with General Theological Seminary. He taught there from 1928 to 1954. He was sub-dean of GTS from 1948-54.

A Temple to the Palace

Another member of the distinguished Temple family will soon be living at Lambeth Palace. He is the Very Rev. Frederick Stephen Temple, at present dean of Hong Kong and soon to take up his appointment as senior chaplain to the Archbishop of Canterbury in succession to Dr. Eric Jay, who last year left to become professor of systematic theology at McGill University. Dean Temple is a grandson of Archbishop Frederick Temple and a nephew of Archbishop William Temple.

D. M.

Clergy Changes

Seventy-year-old Dr. E. R. Morgan, Bishop of Truro, has announced that he will retire in October.

Translated from the suffragan see of Southampton in 1951, Bishop Morgan has long had a close connection with the overseas missionary work of the Church of England. He was once editor of *East and West Review*, and is a former assistant secretary of the Society for the Propagation of the Gospel and warden of that Society's College of the Ascension, Birmingham, training place for missionaries.

The Rt. Rev. Hugh Gough has now left England to take up his position as archbishop of Sydney. The Bishop of Chelmsford, making a farewell presentation of Dr. Gough, commented that his departure underlined the essentially family nature of the Anglican Communion. The more coming and going there was, the better — a remark of greater significance since it was made in the week Bishop Bayne's appointment to his new work was announced [L.C., April 26 and May 3].

The Rev. T. T. Irvine, rector of Calander, Perthshire, Scotland, since 1947, has been appointed dean of the diocese of St. Andrew's, Dunkeld and Dunblane, in place of the Very Rev. W. S. Andrew who has been dean since 1943.

Some 40 bishops attended the consecration by the Archbishop of Canterbury of

the Rt. Rev. Mervyn Stockwood, Bishop of Southwark, and the Rt. Rev. W. F. P. Chadwick, Bishop Suffragan of Barking (succeeding Dr. Gough).

The new Bishop of Southwark later said that his allegiance to the Labor Party would be no less firm than it was before, though he did not expect to take any active part in local government as he could not give his time to any one particular area.

BRAZIL

Two Brazilian Meetings

A proposal to move the Church's seminary in Brazil from Porto Alegre to Sao Paulo was discussed at the National Council of the Brazilian Church which met in Sao Paulo. The matter will be given further study and a decision will be made at the Council meeting next year. In attendance were Bishops Simoes of Southwestern Brazil, Krischke of Southern Brazil, and Sherrill of Central Brazil.

Fourth Triennial Synod

After the meeting of the Brazilian National Council, the fourth triennial meeting of the synod of the Brazilian Church was held.

As many parts of Brazil are untouched by the Church, missionary expansion was the chief topic.

Among new work considered was the establishment of a mission in the proposed new capital city of Brazil, Brasilia. Plans to move the federal government from Rio de Janeiro to Brasilia have been announced by the president of Brazil. The move is expected to take place in April, 1960. Bishop Sherrill and the Rev. Curt Cleemann had visited Brasilia and reported to the synod in enthusiastic terms concerning the possibilities of Church work there.

Plans are being made for the 70th anniversary of the founding of the Church in Brazil which will be celebrated in 1960.

The meetings of the National Council and the synod in Sao Paulo inaugurated St. Hilda's House, which the Brazilian Church recently purchased and remodeled with funds made available by the United Thank Offering of the women of the Church at the 1958 General Convention.

NEW ZEALAND

A Century Later

Work on a new cathedral, Holy Trinity, Auckland, New Zealand, has been formally begun on a site chosen over 100 years ago by the first bishop of New Zealand, the Rt. Rev. George A. Selwyn.

The dean, the Very Rev. George Rae Monteith, is visiting the United States, where he hopes to view about a dozen cathedrals. He will also travel in the United Kingdom, conferring with cathedral officials as to building and administrative practices.

CONVENTIONS

NEW YORK

Second Suffragan

New York's diocesan convention unanimously approved Bishop Donegan's request for the election of a second suffragan to assist in the diocesan work. This election will probably be held next January. Bishop Donegan voiced the hope that the additional help would free him to visit congregations more often and to hold conferences with the clergy and laity "where . . . we could pray and worship together, discuss the things of the spirit, and share our views on diocesan matters."

The bishop also laid stress on the mission of the Church to the inner-city. He reported that the diocese's 175th anniversary fund had now raised \$1,740,000, and that the first church to be built with help from the fund will be St. Andrew's in the Clason Point area of the Bronx. Construction is expected to begin in the fall.

Convention granted a request for a \$14,800 budget item to put the diocesan magazine in a new format and circulate it to all of the 35,000 Church families in the diocese. Total diocesan budget was set at \$498,000.

A floor resolution critical of such works as the Twentieth Century Folk-Mass, was referred to the cathedral staff for further consideration.

VERMONT

Plans for Next Diocesan

Approval and creation of a special committee to be known as "The Bishop's Committee" was given at the Vermont diocesan convention. The committee's function is to consider and screen possible successors to the diocesan whenever Bishop Van Dyck may request them to



The Rev. John Thomas Cooper
Coördinator for tithing

act. The bishop, who will not reach the mandatory retirement age until 1961, made it clear that at the present time he had no intention of resigning or asking for election of a bishop coadjutor, but that he did feel machinery should be ready in the event that it might be needed.

A program of group life insurance to provide a \$5,000 coverage for every active clergyman was adopted.

Bishop Van Dyck announced that trustees of the diocese were making plans for the erection of a diocesan office building on the grounds at Rock Point, Burlington, which is adjacent to the episcopal residence.

A resolution calling on the parishes of the diocese to support the purchase of a nuclear reactor for Japan was adopted.

ELECTIONS. Executive council, Frederick Means.

LEXINGTON

25% Plan

Responding in a daring manner to a challenge issued by Bishop Moody of Lexington, delegates at the recent convention of the diocese voted to accept tithing as the considered duty of every Churchman.

Determined that Lexington should not fall again into a traditional last place in missionary giving, the convention voted for a revolutionary program of Christian stewardship which is to be applied to parishes in relation to the diocese and to the diocese of Lexington in relation to the national Church.

This decisive action came on the heels of recommendations for such steps by the bishop in his annual address at the opening of the convention in which he said:

"When I came to be bishop here, 14 years ago, the diocese had made its first real acceptance toward its quota of the missionary work of the National Church . . . the amount was five thousand dollars. . . . We have never been able to meet the assessment made by the National Church, and with this new method of proportionate giving by the parishes, we hope, that by 1960, when the plan would go into effect, that we can, for the first time, pay to the National Church and the world wide missionary work, our assessment in full! . . . By the plan of proportionate giving, we will put a floor under our giving, and take off the ceiling!"

Entrusted with the implementing of this program was a committee of laymen headed by Mr. John L. Davis, lawyer. The Rev. John Thomas Cooper, vicar of St. Patrick's Church, Somerset, Ky., was appointed executive secretary for promotion. He will coordinate the tithing program.

Some time ago after taking counsel with Mr. Robert Jordan, executive officer of the Episcopal Church Foundation, the bishop decided to meet purposefully with all the clergy of the diocese. That meeting passed on to the executive council two resolutions of recommendation which provided that the total income of the

parishes (not the current expense figure) be taxed 25% for the support of the diocese and of the missionary work of the Church in and through the diocese; and that this 25% should include all other special askings except the Bishop's discretionary fund. Seventy-five cents of every dollar would still remain within the parish and at its disposal. The clergy endorsed tithing as the basis of Christian giving and recommended the employment of a full-time person to promote such giving in the diocese.

When the convention took the official action that it did, Bishop Moody said that this heralded a new era for the Episcopal Church in the central and eastern Kentucky areas.

Other convention action included the granting of parish status to two missions, St. Thomas, Beattyville, and Holy Trinity, Georgetown. Both are more than 100 years old and were among the first churches in Kentucky.

ELECTIONS. Standing committee: clerical, T. C. Bloomfield, F. M. Cooper, R. W. Estill; lay, F. W. Clarke, Mark Holmes, C. J. Cramer, Jr. Executive council: Canon R. W. Estill, Rev. C. K. Lawrence, Messrs. G. F. Roth, Rexford Blazer.

EAST CAROLINA

Past and Present

The work of the past year in the diocese of East Carolina was reviewed by Bishop Wright in his convention address. He said more than \$1,500,000 had been spent in church construction, and the largest number of people in the history of the diocese had been presented for confirmation. Bishop Wright also said that at the present time the work with the Armed Forces was "East Carolina's newest mission field."

Bishop Mosley of Delaware spoke on the nature of the Church and its mission. In his sermon Bishop Mosley sounded a note of deeper consecration to the things Churchpeople believe in.

Mr. Prime Osborn accepted appointment as chairman of the East Carolina commission for the gift of an atomic reactor to Japan. His outlined plans for the campaign in East Carolina were endorsed.

ELECTIONS. Executive council: clerical, George Holmes, John Drake; lay, Frank Saunders, F. D. Duncan. Chancellor: John Graham.

WESTERN NORTH CAROLINA

Deanery System

The diocese of Western North Carolina will be reorganized on a deanery system after January 1, 1960. Plans for the reorganization were approved at the diocesan convention. Convention adopted a budget of \$109,000, some \$7,000 over last year's budget.

Under the deanery system seven deaneries will be established in the diocese, and each will have eight meetings a year.

The bishop will appoint the deans, and the deans, with three members from each deanery, will be members of the executive council. The executive council will have three meetings a year with the bishop, who will have one meeting a year with each deanery and six meetings a year with the deans.

The bishop is expected to name the deans this fall, and the deaneries will begin to work in January, but the executive council will function without change until the next annual convention when the reorganization will take place.

UPPER SOUTH CAROLINA

Campaign Results

The annual convention of the diocese of Upper South Carolina adopted a 1959 budget of \$143,000 and a tentative 1960 budget of \$164,000. The convention voted disapproval of capital punishment. Three missions were admitted as parishes: Christ Church, Lancaster; St. Bartholomew's, North Augusta; and St. Michael's and All Angels', Columbia.

Up to convention time, the development fund campaign had produced pledges of \$426,000, of which \$115,000 had been paid into the Episcopal Church Foundation of the diocese. The foundation, in turn, had made grants amounting to \$80,000.

ELECTIONS. Executive council: clerical, Howard Hickey, W. A. Beckham, James George; lay, W. M. Richardson, Jr., H. T. Smith, Ernest Gaillard. Standing committee: clerical, J. A. Pinckney, S. E. Heath, and G. F. Lewis; lay, T. B. Boyle, W. M. Manning.

COLORADO

Congratulations to the South

Colorado's convention held at St. John's Cathedral, Denver, Colo., considered and passed resolutions which urged the state of Colorado to:

- ✓ Abolish capital punishment.
- ✓ Strengthen programs for the mentally ill.
- ✓ Improve facilities for the rehabilitation of alcoholics.
- ✓ Improve aid to senior citizens.

A resolution was passed to create an archive commission to study and preserve historical records of the Church in the state of Colorado. A revision of canon 12, dealing with the business of the bishop and council and containing 10 sections was also passed.

A proposal to change the mode of determining assessments and quotas was defeated.

In his address to convention, Bishop Minnis' of Colorado admonished Christians to be mindful to their responsibility as Christians and congratulated the bishops in the south and in South Africa for holding fast to the principles of the Church.

Bishop Minnis announced that \$572,300

of the \$740,000 goal set in the development program in the diocese had been pledged.

ELECTIONS. Standing committee, clerical, Gerald Graham, Leon King, Charles Pitkin, Justin Van Lopik; lay, S. C. Black, Jr., Harry Hostetter, Walter Kulp, Jr., Martin Ohlander.

ERIE

After Expansion, Evangelism

Bishop Crittenden told the delegates to the convention of the diocese of Erie that the successful financial campaign for Church expansion in 1958 can be paralleled by an evangelistic campaign in 1959-1960, beginning this September and culminating in the 50th anniversary convention next May.

ELECTIONS. Standing Committee: clerical, T. L. Small, F. R. Murray, A. M. MacMillan, Ralph E. Hovencamp; lay, E. H. Fortman, R. M. Garland, Richard Holden, Robert E. Dunham.

INDIANAPOLIS

New Diocesan Institutions

Bishop Craine's first convention as diocesan approved a record budget of \$328,411 for 1960. Approval was also given for a thorough revision of the diocesan constitution.

Three new corporations were accepted as diocesan institutions. These included: Waycross, Inc., the diocesan camp and conference center; Episcopal Homes for the Aging, Inc., a new corporation established to manage the Chauncey Rose Home in Terre Haute, and any other homes for the aging the diocese might acquire in the future; and the Purdue Canterbury Association, Inc., a new corporation to operate the Canterbury Center at Purdue University, which has been operated jointly by the department of college work and the parish of St. John's, Lafayette.

St. Timothy's Church, Indianapolis was accepted as a new mission.

ELECTIONS. Executive council: clerical, Henry Hill, George Mackey; lay, Manning Pattillo, Dr. Shirrell Rogers, Mrs. William Gavin. Standing committee: clerical, Paul Moore, Jr., John Vruwink, William Casady, George Evans; lay, Claude Spilman, Jr., Don Fry, John Ashston, Byron Hollett.

SOUTH FLORIDA

Looking Ahead

South Florida's convention, at All Saints' Church, Lakeland, Fla., was felt to be a forward-looking convention in keeping with Florida's growth in population. Facing the opportunity that the Church will have, convention adopted a record budget of \$477,063 for missionary work in the diocese and the general Church. Included in this budget is an allowance for a priest to work among the

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DIARY

Continued from page 25

dence of Prince Yamagata, one of the heroes of the Meiji Era, to welcome our guests. There is one advantage in being a Japanese — it is not necessary to shake hands with Japanese guests, and this conserves a lot of energy!

We had a fine gathering, but it was a buffet. Some Japanese are not familiar with this type of entertainment and found it difficult. Some distinguished guests who came late found little left for them to eat.

Nearly all the guests from abroad gave greetings, and a main speech was given by the Bishop in Korea.

We then returned to the gymnasium for a missionary mass meeting which was attended by over two thousand people. The Archbishop of Canterbury greeted the congregation, and it was a great honor for me when he mentioned me and spoke of my visits to England and other places for the purpose of reconciliation between my country and theirs.

Next morning, April 8, was the centenary service in the gymnasium [also opening service of Japan's General Synod]. By 8:30 some of the committee became nervous because the Archbishop of Canterbury had not arrived and asked me to postpone the service, but I only said that it was much too early for him to come. At a quarter to nine the archbishop had arrived and it took only one minute for us to robe, and he asked, "Is it too early?" So we started the Holy Communion with great happiness and reverence. I consecrated 6,000 wafers, and 2,000 were left. It required about half an hour to consume these. This was the only unscheduled event, but proper things must be done properly.

After the service, the Mayor of Tokyo, Mayor Yasui, asked me to bring His Grace to the city hall. Officials are sometimes a nuisance. They asked how many would come, what about tea, and so on. I told them that the archbishop could stay only 15 minutes.

In the afternoon, Dr. Katsube of St. Andrew's University, Momoyama, presided, at another meeting at the auditorium, and the Rikkyo (St. Paul's) University brass band performed very well, but to Dr. Katsube and myself, who have little interest in music, it seemed long.

The Archbishop of Brisbane brought greetings from the Church in Australia. He was the hero who had the courage to invite me to Australia after the war, and his talk was impressive. Bishop Norris of Brandon followed, and delivered greetings from the Church of Canada. Then Mrs. Arthur Sherman, executive secretary of the Division of Women's Work in the Church in America, made a most friendly speech with a background in the past. She has been instrumental in providing help for many institutions in this country.

When I finished my talk, the resolution



Miss Etta Ambler, Richmond, Va., Miss Ernestine Gardiner, and Miss Nellie McKim, San Francisco (left to right), former missionaries to Japan, attended the centennial celebrations.

of gratitude to the mother Churches was read and we all stood to applaud [p. 26].

At 11 o'clock the next day we proceeded to Tucker Hall [at St. Paul's University, Tokyo] for the ceremony of conferring the degree of doctor of laws on the Archbishop of Canterbury and Bishop Lichtenberger. They already have so many degrees, and to such great men, receiving a degree from St. Paul's indicates great humility, but also great encouragement for this young university of our Church. They both made great speeches, interspersed with flashes of humor. Bishop Lichtenberger said, "Now I am a classmate of the Archbishop of Canterbury."

I was very sorry for the staff at St. Luke's Hospital. They had worked hard to prepare a lovely party in the beautiful St. Luke's Gardens on the Sumida River, but because of the heavy rain, had to change all their plans. When we arrived on the afternoon of the 9th we found them working quickly to bring food and other things inside the hospital. However, the change was made smoothly, and the archbishop was happy to be able to meet so many distinguished Japanese. Prince and Princess Mikasa were there.



Later we went to dinner at the residence of Mr. Kishi, our Prime Minister and found the table beautifully decorated with flowers. Mr. Matsumoto, vice secretary of state, was present and very happy to meet Church dignitaries. He was the person who actually welcomed Bishop

Bentley [vice president of American Church's National Council] when the latter visited Japan in 1948.

Several of the Japanese wives could not speak English — Mrs. Kishi, Mrs. Akagi, wife of the secretary of state, and my wife. It was interesting to watch them eating without talking. That may be a good way to get them to behave! I was very much moved, however, to see Mrs. Sansbury [wife of the Rev. Canon Cyril K. Sansbury, warden of St. Augustine's College] talking with my wife in Japanese, and also it was marvelous to see the diplomats talking with those wives who are unable to speak English.

On April 10, a luncheon gave the archbishop the opportunity to talk with many people. Sitting in front of him was Mr. Miyakoda, General Secretary of the Japan Bible Society, who has visited England several times. He is one of the few among us who is internationally minded, and he is especially good at a dinner table. He asked the archbishop about his schedule, and was happy to learn that the archbishop would go to Hokkaido. He said that the Hokkaido scenery is beautiful, the potatoes delicious, the people very good, and Bishop Yashiro was born there. He also told the archbishop that Bishop Yashiro has been a perpetual vice-chairman of the Japan Bible Society and the National Christian Council in Japan, having held those offices ever since the war, but he added that he attended the meetings only once or twice a year. He further stated, "Whenever I visit the country in Bishop Yashiro's huge diocese, everyone tells me that the bishop visits them frequently." The archbishop replied, "That is good because first things must come first; that is a bishop's duty."

The luncheon ended with real happiness, and we were met by Bishop Okubo who was to take the archbishop and his party to Nikko, and we returned to the General Synod meeting.

The Revised Prayer Book was passed by Synod, and then we had elections for the coming three years. It took more than three hours to elect new chairmen of various departments of our National Council, namely general affairs, educational, mission, literature, social work, and finance. The session closed at five o'clock, and I took the Rev. T. Kimoto, of Okinawa, and others to dinner, and returned to my hotel about 10 o'clock, to be greeted again by reporters clamoring for more news. They came one by one, and at last I found myself talking to them in my sleep.

Immediately after the Synod closed on April 11, I hurried to St. Michael's School, Kamakura. I was very grateful to Dr. Sayre who worked hard to help his godchildren, Mr. and Mrs. Mitsui, to prepare for the party there. My train [for Kobe] left Yokohama at 4:20 so I had to leave Kamakura at three. Fortunately, the Archbishop and Mrs. Fisher arrived ten min-

utes before so I was able to introduce the whole Mitsui family to them.

Almost as soon as I sat down in the train I went to sleep and slept until eight o'clock. I wakened then, and wrote a diary of the Taikai, and at 11:30 arrived at Kobe.

On April 12, Sunday, at seven o'clock, Bishop Lichtenberger arrived at the Cathedral. He took the Communion service in English. There were 250 in the congregation, and 221 received communion. It was especially impressive to have a service in English by the Presiding Bishop of the Church in America and everyone was able to follow the service. This was real Christian witness.

April 15. I was given the use of 11 cars, and took all the guests to Momoyama St. Andrew's College, Osaka. Just before arriving at St. Andrew's campus I found Dr. Katsube, in frock coat and top hat, wearing his imperial decoration, waiting for us in the road. We had great fun at that point as he had provided an open car for the archbishop. I explained to the archbishop, and he was good enough to get into the open car with Dr. Katsube. Unfortunately, however, that open car must have been more familiar with sumo wrestlers than with Church dignitaries for it would not move. Dr. Heim and I pushed it quite a distance before it was willing to proceed. It was a jolly good idea to have this.

SUMMER PILGRIMAGE

A different type of tour of Japan is planned for July 31 - August 31. Sponsored by the American and the Canadian Committees for KEEP and the Brotherhood of St. Andrew in Japan, the study tour is offering the participants an opportunity to see the spots rarely seen by the traveler. Special orientation talks by notable authorities on Japanese culture will be presented, great cities and rural areas will be observed, as well as Christian and cultural institutions, the theater, scenic spots, and art treasures.

Fireworks displays are frequent summer events in Japan. The front cover of this issue shows the famous "Kawabiraki" (river opening) held over the Ryogoku section of Tokyo each July.

Eight days in mid-August will be spent at the famous KEEP project in the Yamanashi mountains including participation in an annual county fair.

The Pilgrimage to Japan commemorates the 10th anniversary of the post-war KEEP, the 30th anniversary of the founding of the BSA in Japan, and the 100th anniversary of the re-opening of Japan to Christianity and the coming of the first Episcopal missionaries.

Travel arrangements are being han-



Mt. Fujiyama's snow-capped peak as it can be seen from KEEP's model farm.

dled by the Japan Travel Bureau, 250-R World Trade Center, Ferry Bldg., San Francisco 11, Calif. Tourist and first class air accommodations are available.

ANCIENT JUDAISM AND THE NEW TESTAMENT

by **FREDERICK C. GRANT**

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CONVENTIONS

Continued from page 32

migrants, many of whom are Churchmen from the West Indies. Increases were also noted in college work, among young people, and Christian education.

ELECTIONS. Executive board: clerical, J. R. Brumby, L. D. Lawson; lay, Robert H. Anderson, General L. B. Rock.

SOUTHERN OHIO

Where the Collar Faces

Churchwomen of the diocese of Southern Ohio presented the Rt. Rev. Henry W. Hobson, who recently announced plans for retirement as diocesan [L.C., May 17], with a check for slightly more than \$4,200, during the convention of the diocese. The bishop is to retire on June 30.

A dinner in honor of Bishop and Mrs. Hobson was attended by 1,000 clergy and laypeople, plus a group of special guests headed by retired Presiding Bishop Sherrill and Mrs. Sherrill. Speaking for members of the bishop's family, Henry W. Hobson, Jr., delighted the entire assembly, including his father, when he said:

"Frankly, Kitty, Margery, and I find it impossible to describe for you what it was like to grow up in a household in which the only hint you had as to whether the punishment for your misdeed would consist of a spanking or being prayed over was the way your father had his collar turned when he appeared at breakfast."

In Bishop Hobson's address, he expressed his confidence in Bishop Blanchard, coadjutor, and in his ability. "The future is important," Bishop Hobson said, "therefore, look forward, not back."

The convention defeated a proposal to lower the voting age in parish elections from 21 to 18, and passed a resolution calling for a study of capital punishment in each parish and mission.

ELECTIONS. Standing committee: clerical, Robert Fay, Morris Arnold, Sidney McCammon; lay, Robert Black, Jr., F. G. Smith, Dr. Charles Holzer, Jr.

WEST MISSOURI

Triple Value

by the Rev. DONALD E. BECKER

Presiding at his 10th convention as bishop of the diocese of West Missouri, Bishop Welles pointed out that the value of diocesan church property had more than tripled in the past 10 years and the number of clergy more than doubled.

In his annual address the bishop urged that the forward look in the work of the Church be continued and called for the continuation of the Expansion Fund in some form beyond the original five year plan now coming to an end. He announced that the matter of a home for senior citizens would be given serious study and that the diocese planned to

establish a new mission in Springfield, which was also host to the convention.

The convention voted a mission budget of \$160,461, which will include \$3,500 for advance work. This marks an increase from \$111,900 for the current year. It was also voted to raise the minimum stipend for single priests to \$3,600 and for married priests to \$4,000, plus \$200 per year for each minor dependent child.

St. Paul's Church, Lee's Summit, was admitted as a parish after 75 years as a mission.

ELECTIONS. Standing committee: clerical, D. C. Patrick, E. B. Jewell, C. E. Nobes, David McCallum, III; lay, Henry Burr, A. Hillix, Jack Cooper, G. Clay. Executive council: clerical, P. F. Hutton, D. R. Woodward, Charles Cooper; lay, Phil Lyon, Robert Hillyard, R. S. Brigham.

CHICAGO

A Need and a Pledge

by MARION WIEGMAN

A chapel for Episcopal work on the Evanston campus of Northwestern University was one of three capital needs listed by Bishop Burrill of Chicago in his charge to the convention of the diocese of Chicago. A day later, at the convention's afternoon session the bishop received a pledge of \$25,000 for the chapel from an anonymous donor. The other capital needs listed by the bishop are a chapel in Chicago's Loop and a new diocesan headquarters building.

Bishop Burrill said eight new church

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buildings and numerous parish houses and residences for clergy have been built in the diocese during the past year, and six other congregations are planning to build during the coming year.

Two new missions, St. Boniface's, Tinley Park, and St. Helena's, Pleasantdale, have been established in the past year, and St. Mark's, Barrington Hills, became a parish at the convention. Within the next few months three more missions will be established in areas where sites have already been purchased.

Plans for the renovation of the interior of the Cathedral of St. James, Chicago, are being prepared, and the Cathedral has received a bequest of \$325,000 from the estate of the late Matilda W. Kreigh.

The adoption by convention of administrative and missionary budgets totaling \$665,230 will enable the diocese: to pay its full quota of the National Council missionary budget; to establish a pension plan for lay employees; to aid inner-city congregations with special evangelistic programs; to provide a full time chaplain at Illinois Institute of Technology, and to staff the new mission stations.

Other convention action included: rejection of a resolution that would provide for proportionate representation of the laity in the convention; defeat of resolution to elect deputies to General Convention one year earlier than is now done; and rejection of a proposal to hold the convention on Friday and Saturday rather than on Tuesday and Wednesday.

ELECTIONS. Standing committee. Very Rev. Frederick Putnam; Robert A. Jarecki.

BETHLEHEM

Advance Stressed

Bishop Warnecke of Bethlehem, in his address to convention, placed particular stress on the Episcopal Advance Fund Campaign for \$500,000 to be held throughout the diocese in June. The bishop also announced that St. Stephen's Church, Wilkes-Barre, had given the diocese a camp near Tunkhannock, Pa. It will be known as Camp Sterrett in honor of Bishop Sterrett, retired bishop of the diocese.

A missionary budget of \$152,677, the largest in the history of the diocese, was voted by convention:

ELECTIONS. Standing committee: clerical, Burke Rivers, Theodore Johnson, Frederick Trumbore, Benjamin Minifie, Lyle Scott; lay, Dr. J. S. Carpenter, S. K. Mitchell, Jr., John Frick, Harry Green, Paul Eshenaur.

LIBERIA

New Schools

Bishop Harris of Liberia reported the impending completion of three schools at the recent convocation of the missionary district of Liberia. A high school building at Cape Mount and a day school are to be finished in June, and the new Bishop Ferguson High School at Cape Palmas is

scheduled for completion by February, 1960. All schools were made possible by the Church school missionary offering of 1956.

President Tubman of Liberia sponsored a drive which netted \$101,308 on behalf of Liberian Churchmen for the school construction program.

District contributions for 1958 were reported to be \$82,224, the highest on record.

Convocation called on St. Paul's Church, Sinoe, and St. Thomas' Church, Monrovia, to become self-supporting in 1960. These churches together with Trinity Church, Monrovia, will make three self-supporting churches in the district.

Cuttington College enrollment was reported to be 142.

Day school enrollment of 3,053 in the district is the largest on record. However, even with the new schools opened during the year, some students had to be turned away for lack of space.

SACRAMENTO

\$300,000 Education

by TERRY L. CLARK

A stewardship education program aimed at raising a \$300,000 missionary advance fund in three years, for use within the diocese, was voted by Sacramento's convention.

Delegates committed every parish and mission in the diocese to share in raising \$100,000 a year during 1960, 1961, and 1962, an amount roughly equal to, and in addition to, the total yearly budget of the diocese.

Convention also accepted a goal of \$173,000 as Sacramento's share in the capital funds drive for expansion of the Church Divinity School of the Pacific in Berkeley.

The missionary advance fund was explained by Bishop C. R. Haden, the diocesan, as a revolving loan fund for missionary work, to be used for the purchase of land, for construction of some initial units at 15 new mission locations, and to provide \$50,000 toward construction of a college center and chapel at the University of California's Davis campus.

Delegates also approved employment of a full time professional stewardship director to direct the every member canvass on a diocese-wide basis commencing this fall.

Bishop Haden announced that 1,029 persons had been confirmed or transferred from other branches of the Holy Catholic Church during 1958, giving the diocese the biggest rate of increase in the entire Episcopal Church.

ELECTIONS. Standing committee: clerical, Godfrey Hartzell, William Brooks, John Martin, Percy Hall; lay, Cary Taylor, Richard Rader, Robert Rea, Paul Holland. Executive council: clerical, Albert Colbourne, Lloyd Gebhart, Edward McNair, George Gooderham; lay, James Tinley, Paul Mudgett, Carl Kaski, Roy Bill. Chancellor, William Shaw.

produced an attitude of submission which, on a national scale, conditioned the docile acceptance of the U.S. occupation.

The Japanese have an expression — *yake-butori* — meaning "to get fat after a fire," indicating that one is often better off after a calamity than before. It would be frivolous to suggest this describes the effects of the war, but it is true that in their amazing power of recuperation the Japanese have achieved levels of production, commodity consumption, and nutrition that have long since topped prewar highs.

Contending for the "vacant hearts" of the Japanese alongside the three major religions of Buddhism, Sect Shinto, and Christianity have been countless new religions.

For the most part they are not new but splinter groups of one or another Buddhist or Shinto sect. Buddhism and Sect Shinto together claim the allegiance of more people than there are in Japan, which only indicates that there are many who are registered as both Buddhist and Shinto believers. As a great part of those on the registers are but nominal members, the "active" membership would be a few millions each, significantly more than Christianity's 600,000, in any case. The splinter groups and genuinely new religions account for possibly as many as five million. But their popularity and rate of growth are alarming and they seem to have a way with the people, or they have a way of finding the people.

The real Japan, as the Japanese themselves are coming to realize — and we must realize, too — is a nation in transition. It is moving off its insular base, as it were, and away from many of the particularistic forms of its cultural heritage and the jealous assertion of their uniqueness. It is moving to meet the qualifications for inclusion in a more universal community. Japan is especially vulnerable to world opinion and tentative in her advances lest she fail to win the approval she desires. But she is certain she must have, first of all, the economic consideration of other peoples which is necessary to supplement the great energies and undoubted intelligence of her people in the race to outwit population pressures and poverty of material resources.

GOD GAVE THE INCREASE



by

The Rev. Beverley D. Tucker

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Johnny has never ridden a tricycle, never played with toys, never had a mother to comfort him with kisses. Until he came to us out of the fighting and famine — another of the thousands of homeless victims of a war-torn country — he had never even been warm. Yet for this little boy who never had anything, death is waiting to take the only thing he owns — life itself.

And that's the greatest pity. For this is the worst kind of death — not a hero's laying down of his life for others . . . not a peaceful going to sleep after a life of achievement. It's a death of the spirit as well as the body — because it will be as though the world had said "nobody cares at all, Johnny Ah-Ti".

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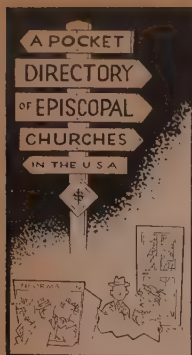
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MERCY MISSION

Continued from page 16

During the past 10 years prewar standards have returned to the sanatorium. Recently New Life Sanatorium received an official government commendation on two points, the superiority of its nursing standards and the excellence of its "personal relations work with its patients." Since the end of the war nurses have come there from all over Japan to take specialized courses in tuberculosis nursing.

The story of Harunaso Sanatorium (located on slopes of Mt. Haruna in the diocese of North Kanto) does not follow the usual pattern of Christian hospital development in Japan. It was founded not by



Harunaso Sanatorium
Waging war against the killer.

a mission board, not even by a doctor, but by a Japanese layman, Mr. Masao Hara, a former tubercular patient, and by a Japanese priest, the Rev. Stephen J. Kimura, SSJE. Fr. Kimura is both president of the board of trustees and chaplain; not only did he help Mr. Hara build this hospital, but he likewise arranged for most of its staff by founding a Japanese order of nursing sisters, the Community of Divine Charity.

Harunaso started in 1935 with 12 beds. Progress at first was slow, especially during the war years. But in 1950 its board of trustees responded to the ministry of welfare's call for an anti-tuberculosis campaign by undertaking an extensive expansion program. Today in 1959, though still facing an uphill financial struggle, Harunaso has a number of hospital buildings clustered around its original modest one, a total of over 250 beds, and an enthusiastic and competent staff under its medical director, Dr. Isaku Kasuya. Capably administered, as well equipped as its largely self-supporting program permits, Harunaso is waging relentless warfare against Japan's greatest killer, tuberculosis.

CHURCHMAN'S TOUR

Continued from page 9

second largest in Japan (the largest is in Nara); and **HACHIMAN SHRINE**, (first built in 1191 but whose present magnificent buildings, thanks to a succession of fires, date from 1828). If it's summer take along a swim suit — Kamakura boasts a good beach. And located in Kamakura, not too far from Hachiman, is an up-and-coming Episcopal primary school, **ST. MICHAEL'S**, whose American chaplain can show you the campus.

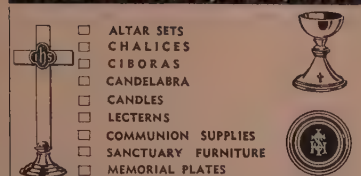
A half hour taxi ride from Kamakura is **OISO**, a bit farther down the

coast, where you may visit two Church institutions: the **ELIZABETH SAUNDERS HOME**, an orphanage for mixed blood children; and **BETHANY HOME**, a residence for a dozen retired Church workers who dearly love to chat and serve tea to their infrequent visitors.

Are you planning the usual overnight jaunt to **NIKKO** — a two and a half hour electric train trip to the north of Tokyo — to see the most spectacular, albeit over-elaborate, temple architecture in Japan? Well, don't miss a visit to the **CHURCH OF THE TRANSFIGURATION** which is fairly close to the shrines and your hotel will have the address.

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YOKOHAMA: Christ Church, 235 Yamate-cho, Naka-ku, Yokohama. The Rev. Eric W. Casson, rector. *Sunday services:* 8:00 Holy Communion; 11:00 Morning Prayer and Sermon (Communion on third Sunday).

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The Japan Office of the American Episcopal Church, 48 Aoyama Minami-cho 1-chome, Akasaka, Minato-ku, Tokyo. (Telephone 408-3435, and ask for the Rev. Kenneth E. Heim or Mr. Fred W. Honaman.)

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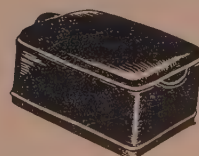


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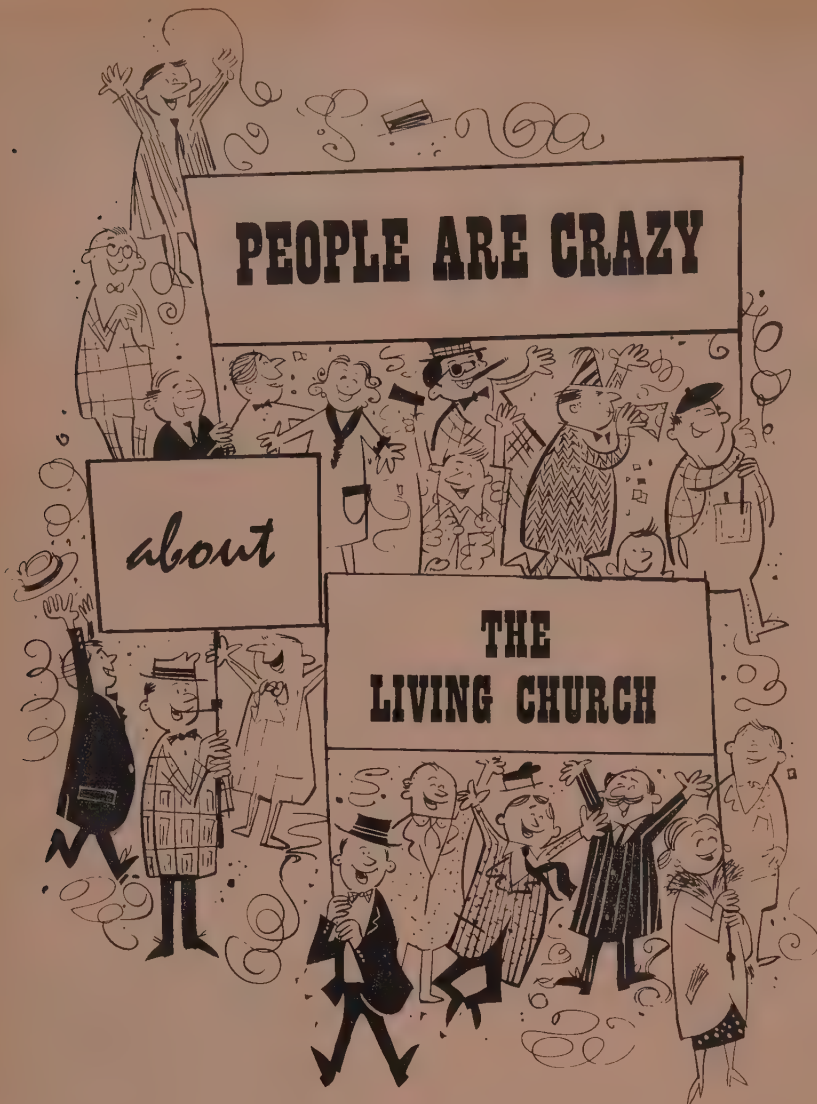
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Collapse

(fiction)

By Bill Andrews



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May 24, 1959. Fr. Jones was obviously tired as he stepped into the pulpit this morning. He preached a little more slowly, a little more quietly than usual.

After a few moments, he paused, the color drained from his face, sweat started from his forehead. He swayed, leaned heavily against the pulpit, and said hoarsely, "Excuse me. I don't think I can go on."

He collapsed where he stood, and two acolytes and I carried him into the sacristy. The organist played a hymn and then the senior warden lead the congregation in prayer for the rector's health.

Dr. Burns was busy and angry. He kept growling, "I've told him and told him to slow down. He's too useful to waste in a stupid early death. Blast him for a stubborn mule of a saint!"

The ambulance came before the congregation had left, and a couple of hundred worried people watched their unconscious priest leave his church on a stretcher.

I passed on to the senior warden what the doctor had said. "Fr. Jones won't be working at all for six weeks, maybe for six months, maybe never, even if he survives this attack."

The senior warden nodded. "It means looking for a man. We'll wait a few days to see whether we need a supply priest or a rector. You know, I thought I'd never have to go through this again. I'll retire next year — and it's a worrying thing to choose a clergyman."

"It's a heartbreaking thing to lose you priest," I said.

The warden nodded. "That, too," he said. "But grief is one thing, and worry another. As a parishioner and a friend weep for him. As a vestryman, think about replacing him. The parish goes on."



PEOPLE and places

Appointments Accepted

The Rt. Rev. Dr. Benjamin M. Washburn, retired Bishop of Newark, will serve as locum tenens at Grace Church, Broadway and Tenth St., New York, beginning work early in summer. The rector of Grace Church, the Rev. Dr. Louis W. Pitt, died recently.

The Rev. J. C. Michael Allen, formerly assistant at Grace Church, Broadway and Tenth St., New York, and priest in charge of Grace Church since the death of the rector, will on August 1 become rector of the 160 year-old parish of St. Mark's in-the-Bouwerie, New York.

Before studying for the ministry, the Rev. Mr. Allen was on the staff of Look magazine.

The Rev. Donald W. Beers, formerly rector of the Church of St. Mary the Virgin, Ridgely Park, N. J., will on June 1 become vicar of the Oakland-Franklin area in New Jersey, where a new mission is being started in a rapidly growing community.

The Rev. Robert J. C. Brown, formerly vicar of Holy Trinity Church, Platteville, Wis., is now curate at St. Mark's Church, Milwaukee. Address: 2618 N. Hackett Ave., Milwaukee 11.

The Rev. Edwin B. Clippard, formerly rector of the Church of the Holy Communion, Charleston, S. C., and chaplain of Porter Military Academy, is now rector of Grace Church, Anderson, S. C. Address: Box 641, Anderson.

The Rev. Chester A. Cooke, formerly in charge of St. Mark's Church, Copperhill, Tenn., will on June 1 become associate rector of Christ Church, Nashville, Tenn. Address: 900 Broadway, Nashville 8.

The Rev. Kenneth W. Costin, formerly rector of Trinity Church, Garnerville, N. Y., is now chaplain of Kent School, Kent, Conn.

The Rev. Herbert A. Donovan, Jr., formerly rector of St. John's Church, Green River, Wyo., is now vicar of St. Andrew's Church, Basin-Greybull, Wyo. Address: 325 First Ave. N., Greybull.

The Rev. Donald O. Doritty, formerly curate at Trinity Church, Buffalo, will on June 1 become rector of St. Paul's Church, Harris Hill, N. Y. Address: 34 S. Harris Hill Rd., Williamsville 21, N. Y.

The Rev. Spence Dunbar, formerly associate rector of St. Paul's Church, Englewood, N. J., will on June 1 become associate rector of Christ's Church, Rye, N. Y. Address: 2 Milton Rd.

The Rev. J. Paul Eaton, who formerly served churches at Gladstone and Wilson, Mich., is now assistant at Christ Church, Whitefish Bay, Milwaukee, Wis.

The Rev. Louis F. Ferrara, formerly assistant at St. Joseph's Church, Queens Village, N. Y., is now in charge of St. John's Church, Springfield Gardens, N. Y.

The Rev. Henry T. Folsom, formerly curate at St. James' Church, Montclair, N. J., is now vicar at St. Peter's Church, Washington, N. J. Address: 125 Broad St.

The Rev. Wesley Frensdorff, formerly rector of the Elko County churches in Nevada, is now vicar of the North Cascade Mission, with address at Box 427, Darrington, Wash.

The Rev. Harry L. Hoffman, formerly in charge of St. John's Chapel, Relay, Md., will on July 5 take charge of St. John's Church, Powell, Wyo., and St. Thomas', Lovell. Address: Box 846, Powell.

The Rev. Benjamin V. Lavey, formerly rector of Trinity Church, Chambersburg, Pa., is now rector of St. John's Church, Sturgis, Mich. Address: 111 Pleasant Ave.

The Rev. William E. Lusk, formerly rector of Trinity Church, Lebanon, Mo., will on July 1 become rector of Calvary Church, Sedalia, Mo.

The Rev. Russell McKenzie, who was ordained deacon in December, is now assistant at Grace Church, Port Huron, Mich.

The Rev. Ronald D. Meyer, formerly assistant at St. Stephen's Church, Port Washington, N. Y., will on June 1 become rector of St. Mary's Church, Carle Place, N. Y. Address: 52 Titus Ave.

The Rev. Calvin R. Miller, formerly rector of St. Paul's Church, Newport, Ky., is now vicar of churches at Selinsgrove and Northumberland, Pa. Address: 123 N. Market St., Selinsgrove.

The Rev. John W. Mutton, formerly rector of Trinity Church, Norwich, Conn., is now rector of St. Philip's Church, Putnam, Conn. Address: 17 Pleasant St.

The Rev. Dr. Edward M. Pennell, Jr., who resigned as rector of St. Francis' Church, San Francisco, in November in order to present a series of preaching missions at air force bases abroad, is now diocesan missionary for South Florida. Address: Diocese of South Florida, Box 597, Winter Park, Fla.

Fr. Pennell will be at St. Mary's Church, Daytona Beach, Fla., during the summer months. In the course of his travels, he visited Japan, Korea, Okinawa, islands of the South Pacific, New Zealand, Australia, Hawaii, and Mexico.

The Rev. Charles F. Penniman, Jr., formerly curate at Grace Church, Jamaica, L. I., N. Y., is now vicar of the Church of St. Michael and All Angels, West Endicott, N. Y. Address: 812 Carl St.

The Rev. Charles A. Robinson, III, formerly in charge of St. Peter's Church, Great Falls, S. C., is now rector of All Saints' Church, Waccamaw, Pawley's Island, S. C. Address: Box 11, Pawley's Island, S. C.

The Rev. Bernardo D. Tomas, formerly assistant at St. Augustine's Church, Brooklyn, is now in charge of St. James' Church, Jamaica, N. Y. Address 107-66 Merrick Blvd., Jamaica 33, N. Y.

The Rev. Herbert V. White, Jr., formerly chaplain of St. Thomas' Choir School, New York, will on June 15 become assistant at St. John's Church, Huntington, N. Y. Address: 81 W. Neck Rd.

The Rev. John B. Winn, formerly curate at Grace Church, Oak Park, Ill., is now vicar at St. Columba's Mission, Seattle, Wash. Address: 2031-216th St. S., Seattle 88.

The Rev. Frederick B. Wolf, formerly associate secretary of the Division of Leadership Training in the Department of Christian Education of the National Council, will on July 15 become rector of St. Peter's Church, Bennington, Vt. Address: 206 Pleasant St.

Ordinations

Priests

Arkansas — By Bishop Brown: On April 29, the Rev. Charles C. Green, vicar of churches at McGehee, Arkansas City, and Monticello.

Atlanta — By Bishop Claiborne: On April 25, the Rev. Montague H. Hope, who is on the staff of the Cathedral of St. Philip, Atlanta, Ga.

Georgia — By Bishop Bannard: On January 17, the Rev. Harry W. Shippis, vicar, St. Mark's Church, Radium Springs, Albany, Ga.

Los Angeles — By Bishop Bloy: On February 9, the Rev. Robert D. Noble; February 12, the Rev. Frank Knebel; February 17, the Rev. George H. Burnett; February 23, the Rev. David Weatherford

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Opportunity to work in church-centered hospital.

Write: Director of Nursing Service, Box J.
Telephone: University 5-3000, Ext. 387

and the Rev. Harris W. Howe. By Bishop Campbell, Suffragan: On February 12, the Rev. William Bohn; February 20, the Rev. John Lathrop; on February 18, the Rev. Congreve Quinby.

Michigan — By Bishop Emrich: On March 21, the Rev. John K. Hooper, assistant at Trinity Church, St. Clair Shores, in charge of St. Edward's parochial mission at Fraser.

Michigan — By Bishop Walters: On March 21, the Rev. Edward L. Key, vicar, St. Mark's, Shafter, Calif.

Deacons

Honolulu — By Bishop Lewis of Salina, acting for the Bishop of Honolulu: On April 25, Iver J. Torgerson, VTS senior.

Salina — By Bishop Lewis: On April 25, Stanley H. Gregory, special student at VTS, and Elborn E. Mendenhall, senior at GTS.

Missionaries

Mr. Albert N. Roberts, Jr., of the diocese of Erie, will be a missionary teacher at the Episcopal Church's Jacob Renner School in Montenegro, Brazil. He is the son of the Rev. Albert N. Roberts, who served in Brazil for 25 years as a missionary priest and seminary teacher and is now at work in the diocese of Erie.

Mrs. Albert N. Roberts, Jr. is a native of El Salvador, but she will actually be farther from that country when she is in Brazil than she has been while she was in Pennsylvania.



Clarissa, Albert, and Edward Roberts
A long way from home.

ACU CYCLE OF PRAYER

May

24. All Saints', Los Angeles, Calif.; Trinity, Bristol, R. I.; St. Andrew's, East Williston, N. Y.; Christ Church, Castle Rock, Colo.
25. St. Paul's, Denver, Colo.; Church of St. John the Evangelist, Flossmoor, Ill.
26. Grace, Glendora, Calif.; St. Augustine's, Whitefish Falls, Ontario, Canada; Church of the Advocate, Philadelphia, Pa.
27. Church of the Saviour, Atlanta, Ga.; St. Luke's, Stephenville, Texas; St. James', Port Daniel Centre, Quebec, Canada; Church of the Holy Communion, Paterson, N. J.
28. The Rev. S. Raymond Brinckerhoff, Yorktown Heights, N. Y.; Trinity, Newport, R. I.
29. St. Mary's, Asheville, N. C.
30. St. Paul's, Pekin, Ill.; Church of St. Stephen and Incarnation, Washington, D. C.

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PICTURES, Crosses, Crucifixes, Medals, Pamphlets, inexpensive. Bazaars. St. Philip's Society, West Stockbridge, Mass.

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POSITIONS OFFERED

WANTED: Anglo-Catholic priest or layman to head a Boys' Home Unit, experienced administratively with clinical teamwork in rehabilitation, preferably with experience in a residential setting with youth. Reply Box M-281, The Living Church, Milwaukee 2, Wis.

TEACHERS WANTED — School year 1959-60. Vacancies for maths and science, English and social science. Apply: Headmaster, St. Mary's School for Indian Girls, Springfield, South Dakota.

Church Army

Mr. Wesley F. Janke was commissioned as a captain in the Church Army on May 12 at St. John's Church, Clinton, Mich., by Bishop Emrich of Michigan and Captain Robert C. Jones, national director of the Church Army. On June 7, Captain Janke will complete his duties as lay vicar at St. John's Church and begin work in Westport, Wash., helping to establish a new Episcopal church in that area.

Diocesan Positions

In the diocese of New York, the Rev. Peter W. O. Hill, rector of Trinity Church, Saugerties, N. Y., has been appointed dean of the convocation of the Hudson; the Rev. David W. Arnold, Stone Ridge, secretary of that convocation; and the Rev. Leonel E. Mitchell, Marlborough, clerical member.

POSITIONS WANTED

DIRECTOR OF RELIGIOUS EDUCATION, presently employed, desires change. M.A. degree in religious education, experienced, excellent references, personable. Desired location, 3rd or 4th Province, Southern. Salary secondary. Reply Box H-273, The Living Church, Milwaukee 2, Wis.

EX-BAPTIST MINISTER, Th.D., now Churchman, age 29, desires position as teacher, director religious education or similar. Experienced. Keen Missionary. Married. References, Rector and Bishop. Reply Box C-278, The Living Church, Milwaukee 2, Wis.

DIRECTOR OF RELIGIOUS EDUCATION available after June 1. Capable and experienced. Excellent references. Reply Box L-275, The Living Church, Milwaukee 2, Wis.

ORGANIST-DIRECTOR desires change. Male, over 30 years experience with all type choirs including boy choirs. Full time position wanted. Has served as lay assistant. Reply Box H-280, The Living Church, Milwaukee 2, Wis.

PRIEST RESIDENT SUPPLY, Baltimore or Washington, August. Parish use. Reply Box T-279, The Living Church, Milwaukee 2, Wis.

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. George Lee Whitmeyer, retired priest of the diocese of Los Angeles, died while on vacation in Texas, April 6.

Dr. Whitmeyer was ordained to the priesthood in 1929. He served parishes in Illinois, Tennessee, New York, New Jersey, Nebraska, Louisiana, Texas, and California. He was vicar of St. Michael's Church, Montebello, Calif., from 1950 until his retirement in 1958.

He leaves a daughter, Mrs. Nancy W. Bessire.

Flossie Lee Barger, charter member of the Church of the Redeemer, Craggy near Asheville, N. C., died May 3, at the age of 74.

Mrs. Barger was the widow of B. F. Barger. She attended Church of the Redeemer from childhood on with the exception of a few years when the church was closed. No service was too humble for Mrs. Barger to perform. She would arrive at the church early, ready the parish house for breakfast, and after making her Communion would start the coffee for breakfast.

Surviving are five daughters, and four sons.

Charles F. Barth, Sr., who was a vestryman of St. Paul's Church, Flint, Mich., died March 27, at the age of 92.

Mr. Barth was a long time benefactor of the diocese of Michigan and St. Paul's Church. However, since he preferred anonymity in most of his benefactions, the extent of his generosity will never be known. He had also served as Church school superintendent for many years.

Surviving is a son, Charles F., Jr.

Saidee Edwards Boyd, who for 27 years served as secretary of the "scattered congregation" in the diocese of Colorado died March 18, in Denver, Colo.

Mrs. Boyd was born in Port Monmouth, N. J. in 1870, and went to Colorado with her family as a small child. She was educated in Denver and taught in Leadville, Colo. She married Dr. Elmer Boyd in 1901.

Mrs. Boyd organized a "Christmas Tree by Mail," so that every member of the scattered congregation would receive a gift at Christmas.

A son, Col. John Wyatt Boyd survives.

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- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
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- (E) Copy for advertisements must be received least 12 days before publication date.

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The Living Church

CHURCH DIRECTORY

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Very Rev. C. Higgins, dean
blk E. of N-S Hwy 67
Sun 7:30, 9:25, 11

GLENDALE, CALIF.

HOLY APOSTLES' 1003 So. Verdugo Rd.
Rev. Robert Spicer-Smith, r
Sun Masses 8, 9:30, 11 (1, 3, 5S); C by appt

LOS ANGELES, CALIF.

T. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun: Masses 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

T. NICHOLAS 17114 Ventura Blvd. (at Encino)
Rev. Harley Wright Smith, r;
Rev. George Macferrin, Ass't.
Sun Masses: 8:30, 9:30, 11, Ch S 9:30; Adult
Education Tues 8; Penance Fri 7 to 8 & by appt

NORWALK, CONN.

T. PAUL'S-on-the-Green
Rev. Anthony P. Treasure, r; Rev. Ronald A. Smith, c
Sun 8, 9:30 (Sol), 11, EP 6:30; Daily MP 8, EP 6;
Weekday Masses Tues 7:15, Wed 8:30, Thurs 10,
Fri 7:30; HD 8; C Sat 5-6

WASHINGTON, D. C.

T. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass
Daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;
MP 6:45, EP 6; C Sat 5-7

CORAL GABLES, FLA.

T. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Robert G. Sharp, c;
Rev. Ralph A. Harris, choirmaster
Sun 7, 8, 9:15, 11, and Daily; C Sat 5

PORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Fri & Sat 4:30-5:30

LAKE WALES, FLA.

GOOD SHEPHERD 4th St. & Bullard Ave.
Sun HC 8, Family Service 9:30, 1 S HC 11; others
MP; HC Tues & HD 7; Thurs HC 10; C by appt

COCONUT GROVE, MIAMI, FLA.

T. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga,
Rev. George R. Taylor, Ass'ts; Rev. Warren I.
Pensmore, Headmaster & Director of Christian Ed.
Sun: 7, 8, 9:15 & 11 HC; Daily HC 7:30; C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
HD 10; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;
Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Luron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
Thru Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

T. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 9:15 (Children's), 11, MP 8:30,
H S 9, EP 5:30; Weekdays: H Eu 7, 10; also
Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,
P 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

NEW ORLEANS, LA.

T. ANNA'S (Little Church Around the Corner)
313 Esplanade Ave., Rev. Louis A. Parker, M.A., r
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

T. GEORGE'S 4600 St. Charles Ave.
Rev. Wm. P. Richardson, Jr., r
Rev. John B. Austin, Assistant
Sun 7:30, 9:15, 11; Wed & HD 9:30

BALTIMORE, MD.

T. MICHAEL AND ALL ANGELS 20th & St. Paul
Ave., D. F. Fenn, D.D., r; Rev. Frank MacD.
Spindler, M.A., S.T.B., c
Sun 7:30, 9:15, 11 & Daily

May 24, 1959

OLD ST. PAUL'S Charles St. at Saratoga
Rev. F. W. Kates, r; Rev. A. N. Redding, c
Sun 8 HC, 11 MP or HC & Ser; Daily 12:10 to
12:40; HC Tues & Thurs 11, HD 11 & 12:10

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Revs. S. Emerson, T. J. Hayden, R. T. Loring
Sun 7:30, 9, MP 10:45, 11, 7:30; Daily 7, (ex Sat
8:30) & Wed 10; EP 5:45; C Sat 5 & 8

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30, Daily: 6:30

KANSAS CITY, MO.

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415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. J. C. Soutar,
Rev. R. S. Hayden, canons
Sun 8, 9:30, 11 & daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11 15, MP; HC Tues 7, Wed 10

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 9:30, 11:15 (Sol); Daily 7, (ex
Thurs) 10; Sat 7 & 10; C Sat 4:30-5:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;
C by appt

NEW YORK, N. Y.

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Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S,
4 EP (Spec. Music); Weekdays HC Tues 12:10;
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Wed 12:10; EP Daily 5:45. Church open daily for
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Healing Service 12 & 5:30; HD HC 7:30 & 12

ST. IGNATIUS' West End Ave. & 87th St.
Sun 8:30, 10:15 (Sol); Daily (ex Mon) 7:30;
Wed 8 Ev & B; C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9

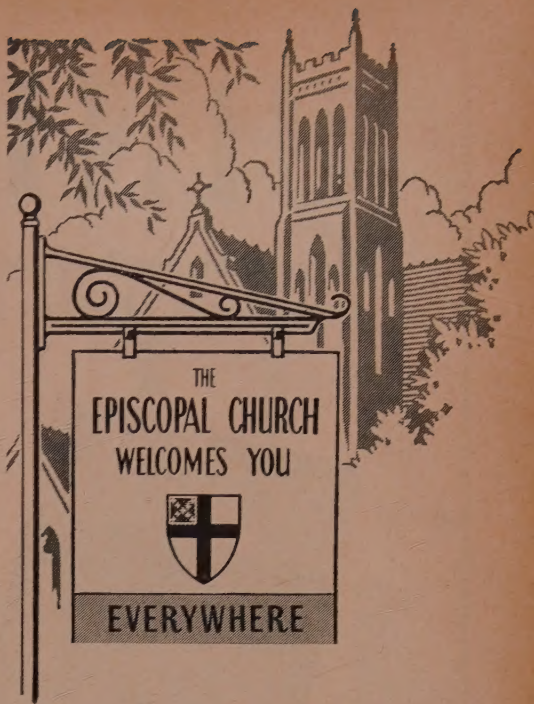
RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 11 (Sol); Daily
7:30 ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11, Organ Recital
3:30, EP Cho 4; Daily ex Sat HC 8; Thurs 11;
HD 12:10; Noonday ex Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Ser 12:30 Tues, Wed, & Thurs, EP 5:15 ex Sat;
Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by
appt; Organ Recital Wednesday 12:30



NEW YORK, N. Y. (Cont'd.)

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, S.T.D., v
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

POUGHKEEPSIE, N. Y.

CHRIST CHURCH Academy & Barclay Sts.
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki,
B.D., c
Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th),
9:15 Ch S, 10:15 Children's Service, 11 HC (1st &
3rd), MP (2nd & 4th)

MUSKOGEE, OKLA.

GRACE Court Street at Sixth
Rev. J. L. B. Williams, M.A., r
Sun 8, 10, 5; Weds 5:45; Tel. Murray 7-5416

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30;
Thurs & Sat 9:30; Wed & Fri 12:10; C Sat 12-1

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass
daily 7 ex Tues & Thurs 10; Sol Ev & Sta 1st
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

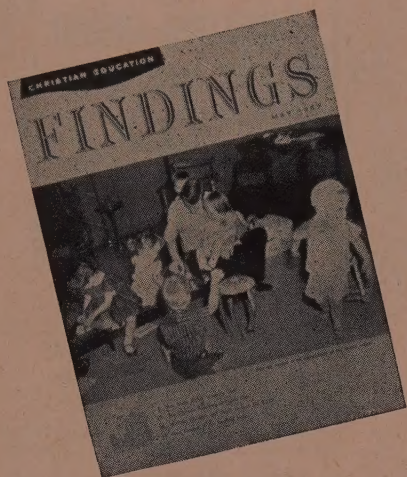
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HOLY TRINITY CATHEDRAL 13 y 6, Vedado
Rt. Rev. A. H. Blankingship, bishop; Very Rev.
E. P. Wroth, dean; Ven. R. Gonzales, canon
Sun 8 HC, 9 HC, 10:45; 8; Wed 7 HC; Thurs 9 HC

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V Vespers; v, vicar; YPF, Young People's Fellowship.

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